The Missionary Herald

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Moderator James L. Barton

THE "eternal fitness of things" was never better illustrated than in the election of the senior secretary of the Board to the presidency of the Council. An international occasion demanded a leader of international experience and of world-wide reputation. The Board, too, as the official international organ of the churches, could well claim recognition. We realize that the choice made was based upon our colleague's own rare fitness for the position. He would have been given the moderatorship, Board or no Board, yet all who have helped in any way the past quarter of a century to further the great international work of the churches through the American Board can share in the honor conferred upon Moderator Barton.

The International Council

CONGREGATIONALISTS rarely get together in sober conference that they do not go deeply into industrial, political, racial, and other great social questions and apply to such their own distinctive missionary spirit and educational method. This was preëminently true of the International Council held at Boston, June 29 to July 6, inclusive. The program was varied enough to satisfy this practical demand of the species, allowing as it did for sectional meetings under the leadership of experts; and the addresses were such, for the most part, as would tend to focus attention upon present-day tasks rather than upon our ancestral accomplishments.

The closing session, being given to "Missions" and to American Board missionaries, furnished the 3,200 delegates with the broad horizon of the missionary enterprise and with some urgent aspects of the world task. The application of the Pilgrim spirit of daring and endurance seemed never so necessary as when the Council adjourned to face the real struggles of the day throughout the world. Never, indeed, has our unit been more conscious of a part to play than it is today. To many the task seems impossible. How, for instance, shall the church spiritualize a land like Spain, which seems in its rapid industrial development to have gone money mad? How secure the moralization of the economic organization, how identify "wealth" and "welfare" in Japan, that powerful industrial and commercial leader of the East? How inspire the spirit of industry, thrift, and service in all those lands we touch where economic rehabilitation is the order of the day? Yet somehow this must be attempted and done. How, too, entering into the political reconstruction work of the Philippines, China, India, and Czechoslovakia, shall we help secure a dominant spirit of liberty, justice, honesty, and fidelity, so necessary for national self-government? The objective seems unattainable. Yet it must be reached. The church must create the patriots demanded by the times. Moreover, how shall we meet the racial readjustments of the world? Who could bring Bulgars and Greeks into friendly relations? Who dares think of leading Armenians and Turks to dwell together in mutual confidence and coöperation? Will the whites ever give equal opportunity to the blacks in Africa? These questions suggest the daring of the plan. It calls for the boldness of Pilgrim faith. As for endurance, one need only study the Mexican situation to realize how long and courageously the church must "endure

Notes Struck at the Council

"We draw together, feeling more and more the political, economical, and social interdependence of the world."

Sir Arthur Haworth

"The future largely depends upon the co-operation of the great Western democracies in the colossal task of rebuilding the world on better lines than those which crashed in ruins during the Great War. It is especially on our two countries that the responsibility rests."

Lloyd George (through a letter read at the Council)

"It is the voice of God that the English-speaking peoples shall stand hand in hand, heart responsive to heart, for such relations among the nations of the earth as will put an end to the provocation of war and will insure the promotion of all those interests of mankind that make for peace."

Principal A. E. Garvie

"Internationalism does not make a man forget or appreciate his own country the less. We mean by the word the hope of a common humanity governed by those moral ideals which we have discovered to be of inestimable worth to ourselves. . . . The greatest source for hopefulness that there is a better day for internationalism is the success of Christian missions. We must live for a newer world, for a true internationalism."

Sir Robert Falconer

"It is the clear duty of the Church to take the lead in Christianizing international relations."

Moderator James L. Barton

"This American nation must be the mandatary for the missionary work of the world. . . . Let us constitute ourselves one force of Pilgrim missionaries for the saving of the world."

Rev. R. F. Horton

"As a believer in education, and in view of world-wide illiteracy, I would have the little red schoolhouse planted at every crossroads in foreign lands, even if money for the purpose had to be supplied the League of Nations from our national treasury."

Bishop Frederick Fisher

"Christianity carries the world in its eye because it carries the human race in its heart."

Rev. Charles E. Jefferson

hardship" before the masses are permeated with the ideals and power of the Christian. Yet each delegate must have left this fourth Decennial International Council with a spiritual vision and moral purpose rarely before experienced, and with the determination to further a great advance movement for the Christianizing of human and national relationships the world over. Daring and endurance are our heritage. We must apply this Pilgrim spirit to our world task. This is the message of the Council.

Internationalism

"INTERNATIONALISM" in one form or another was constantly on the docket of the Council, as it must always be with Christian bodies. It was refreshing to note how unanimous was the opinion that internationalism, to be at its best, must be based upon a sound patriotism; must be an outgrowth of sound nationalism; and must have as its dynamic a passion for the sharing of life-privileges with peoples less fortunate. Sir Robert Falconer voiced the Council's sentiment when he said that "by internationalism we mean the hope of humanity governed by those moral ideals which we have discovered to be of inestimable worth to ourselves, which have created in our people a lofty and fervent patriotism, and will make a happier world if by our united support we give other people opportunity to make trial of their value." Christian internationalism says, "My country right, for the sake of the world." Congregationalists do well to help Christianize America, that America may the better fulfill its mission abroad.

City Club Luncheon

FROM our point of view, one of the pleasantest and most profitable occasions connected with the Council was the luncheon which the officers and members of the Prudential Committee held at the Boston City Club with the representatives of the London Missionary Society and of the Canadian Congregational Society. Some forty-four sat down together in fellowship and rose up to pledge coöperation as never before in the great cause of international good will and peace to which each Board was committed. The Canadian Society could boast of the greatest percentage increase in staff and budget; the London Missionary Society could point to a greater proportion of "native workers" to each missionary; yet each seemed content and even eager to move along side by side with the American Board. We trust that our common task and our common heritage may tend more and more to evolve an even closer organized effort than has yet been possible.

Right here it is interesting to note how well the London Missionary Society and the American Board keep step together. Both were organized near the beginning of the nineteenth century. They have nearly 500 missionaries; we, some 700. They, some 7,200 native workers; we, nearly 6,000. Their communicants number 81,000; ours, 86,000. They have all told 1,726 schools, with 93,000 scholars; we, 1,758, with 94,000. Their hospitals number 72, with 600,000 treatments per year; ours, 78, with about the same number of treatments. The annual receipts of the London Missionary Society approximate $1,150,000; those of the American Board, $1,500,000. The London Missionary Society native churches and ours give about the same to their own work, namely, $475,000.

The Council Exhibit

IN the large sector of the Council Exhibit given over to the American Board, Mr. Bunker and his missionary aides, under the general direction of Secretary Eddy, produced many interesting features. The background was supplied by the Interchurch Movement, but the special studies were evolved from our own none too ample resources. As the July number of the *Herald,* however, mentioned the ex-

hibits in detail, we will not attempt an elaboration here. Suffice it to say that, generally speaking, it was personality that counted most, even though the charts and curios, pictures and models were well worthy of close study. The plays, too, were suggestive.

For example, the people who crowded around the Africa schoolhouse were more interested in Kamba Simango and his missionary associates, Messrs. Wilder and Stick, than they were even in the leopard skins and tom-toms. The Near East movies, under the leadership of Messrs. English and Catlin, were popular because they gave life.

People who stopped at the tables devoted to Spain were held more by the earnestness of Mr. and Mrs. Bowers than by the pictures of Bilbao's industrial plants and the linen work on the counter. India exhibited a fascinating model of the Madura Station field, but without Mr. Miller and Eddy Asirvathan it would have failed in its main purpose.

China, under the direction of Mr. Neff, had some interesting plans of the big educational plants projected there, but best held the attention of the passers-by through such personalities as Mrs. Alice Browne Frame and Mr. Lin. Japan possessed a drawing-card in the beautiful picture of Fuji done in silk, but we believe that the conversations held with Mr. and Mrs. Warren and with Mr. Allchin were even more memorable, as the missionaries dwelt upon the weakening of militarism and the growth of democracy in Japan, or emphasized the urgent needs of Kobe College and Doshisha and of the other educational and evangelistic work of the Board within that strategic field. The Philippines exhibit, with that of Africa, attracted the largest crowds. This was due to an unusually fine assortment of curios, pictures, and charts, but Dr. Laubach and some Filipino students studying at Harvard and Technology made the exhibit. The students particularly knew how to win an American audience by voicing their aspirations for political independence.

AFRICAN SCHOOL BUILDING AT THE EXHIBIT IN BOSTON DURING THE INTERNATIONAL CONGREGATIONAL COUNCIL, JUNE 29—JULY 6, 1920

From left to right. Standing: Kamba Simango, Rev. George Wilder, D.D., of Chikore, Rhodesia; seated: Rev. Fred R. Bunker and Rev. H. A. Stick, of Adams, South Africa

A New Secretary for Chicago

REV. WILLIAM F. ENGLISH, JR., secretary for the Near East Relief for Massachusetts, has accepted the call to the secretaryship of the Board's Interior District and will take up his duties in Chicago, September 1. Mr. English is the son of Rev. and Mrs. William F. English, now of Connecticut, American Board missionaries, formerly located at Sivas, Turkey, for some years. He is a graduate of Dartmouth College and of Hartford Seminary. He has had three successful pastorates, at Westbrook, Conn., Saco, Me., and Kirk Street, Lowell, Mass. His work for the Near East Relief, which tried him in the fires of secretarial experience, proved highly satisfactory and prepared him in mind and method for what we believe will be good constructive work on the substantial foundations laid by his predecessor.

MR. ENGLISH

Dr. Hitchcock on his own suggestion will assist Mr. English, with the title, Associate Secretary. A countless number of those who have known his long, faithful, and efficient service and who have loved him as a friend will be glad to hear that he is to continue in the Board's service.

Exhibits A and J

AT the closing session of the Council two "native sons" addressed the gathering. Both were "products" of the American Board. One was from a down-trodden, exploited, enslaved section of Africa; the other, from the proud, dominant world power, Japan.

Exhibit "A" was Mr. Columbus Kamba Simango, of Beira, Portuguese East Africa. In the accompanying picture of the model of an African schoolhouse, exhibited at the Council, he can be seen standing beside Messrs. Wilder, Bunker, and Stick, of the South Africa Mission. "Kamba," as his American friends call him, was but a boy steeped in paganism when Mr. Bunker opened Beira for the Board in 1905. With some fifty other boys he clung to this American missionary through the trying vicissitudes of the Beira school, due to certain sinister influences there, and with eighteen others won his right to study at Mt. Silinda. Then, full of ambition for the best, he came to America, graduated from Hampton Institute as president of his class, and is now studying at Teachers' College, Columbia, in preparation for a life work among the scores of thousands of his own people in Portuguese East Africa.

Our Exhibit "J" was Rev. Akira Ebizawa, the Congregational delegate from Japan. Like Kamba Simango, he was brought to Christ and nurtured in the faith through Congregational missions. When a boy of seventeen he went to Sapporo for his education, and there, being lured by a desire to learn English at first hand, he came in contact with the Rowland family and with Miss Daughaday. Here the English language drew him to God. Here he "felt the love of Christ for the first time." He became an active Christian, went to Doshisha for training, and is now at the head of the leading church of the Hokkaido. He appeals for more men and women from America. His words at the Council are worthy of note at this moment:—

MR. EBIZAWA OF JAPAN

"The period of sowing with tears

for half a century by our veteran missionaries and Japanese ministers is gradually passing away, and we are now facing the days of promise in which we are to reap great harvests. If we could only have more foreign missionaries we would be able to do a much greater work in Japan and among all the peoples of the Orient. To Christianize Japan means to Christianize the whole Orient. I appeal to you to answer this challenge. Let us plan according to the magnitude of the task."

The Candidates' Conference

THE following index gives the names of the recruits for American Board fields in attendance at the Conference from June 18 to 23, 1920, with the destination of each and the school or schools at which each has received education and training, more than thirty-five institutions being named. The frontispiece picture was taken so late in the Conference week that it could not appear in connection with the paragraphs about the meetings in our July issue. A number of the young people will sail this summer; others will be commissioned soon and sail during the autumn.

Back row (left to right): Rev. George B. Marsh, to Turkey, trained at Yale and Hartford Seminary; Miss Pauline Rehder, to Central Turkey, Moorhead (Minn.) State Normal School; Miss Eleanor Foster, Marathi, India, Vassar College; Miss Ruth V. Simpson, Marathi, India, Cornell University; Miss Florence L. Fox, Philippines, Nurses' Training School; Mrs. Markham, Turkey, Oberlin College; Rev. R. Finney Markham, Turkey, Washburn and Oberlin Seminary; Miss G. Evelyn Fox, unassigned; Mr. Paul R. Reynolds, unassigned; Miss Mary E. Moulton, South Africa, Hartford School of Pedagogy.

Next to top row: Rev. James E. Lloyd, to West Africa, Congregational College, Montreal; Rev. Harold E. LeMay, unassigned; Miss Rena L. Nutting, to China, Western College, Oxford, Ohio; Mrs. C. E. Crawford and Mr. Crawford, unassigned; Miss Una Jean Minto, West Africa, Beloit College, Congregational Training School; Miss Anna Clarke, South Africa, Oberlin College and Kindergarten Training School.

Third row from top: Mr. William P. Woodward, Mrs. Woodward, unassigned; Miss Laura B. Cross, North China, Carleton College, Minnesota; Miss Louise Meebold, Shaowu, Wheaton College, Illinois; Miss Helen Dizney, North China, Berea College, Kentucky, and West Suburban Hospital, Chicago; Miss Bernice E. J. Hales, South Africa, Michigan Agricultural College (fiancée of Mr. Jessop); Mr. Henry A. Jessop, South Africa, Michigan Agricultural College; Miss Ethel M. Beeman, Mexico, Mt. Holyoke College and Teachers' College; Miss May Tebbatt, South Africa, Normal School, Africa, Kennedy School of Missions, Hartford; Mrs. Howard B. Catlin, South Africa, Philadelphia Conservatory of Music; Rev. Howard B. Catlin, South Africa, New Hampshire State College, Hartford Theological Seminary.

Fourth row from top: Mr. Harold W. Hackett, Japan, Berea College, Kentucky; Mrs. Hackett, Japan, Roosevelt Hospital, New York City; Miss Elsa Reckman, Turkey, Beloit College and Chicago University; Miss Margaret Welles, Marathi, India, Smith College, Kennedy School of Missions; Mr. Robert W. Fairbank, Marathi, India, Amherst College; Miss Marion G. Augur, Madura, India, Hillsdale College, Illinois; Miss Jessie E. Martin, Central Turkey, Oberlin College; Miss Mary E. Andrews, South Africa, Oberlin College; Mr. Frank T. Meacham, South Africa, Grinnell College, Chicago Theological Seminary; Miss Margaret Walbridge, South Africa, Kansas Agricultural College; Miss Madeline E. Halford, South Africa, Middlebury College.

Fifth row from top: Dr. Harry C. Gebhart, China, Knox College, Rush Medical College; Mrs. Gebhart, Mt. Holyoke Seminary, Wellesley College, Rush Medical College; Miss Anne Swan, North China, Vassar College and Teachers' College; Miss Helen Hawkes, unassigned; Miss Jessie C. Guthrie, Japan, Teachers' College (fiancée of Mr. Downs); Miss Eleanor Burnett, Japan, University of Wisconsin; Miss Anne Bingham, Japan, Kansas Normal School; Miss Grace M. Elliott, The Balkans, Yankton College, North Dakota; Miss Aldyth L. F. Eaton, Spain, Beloit College.

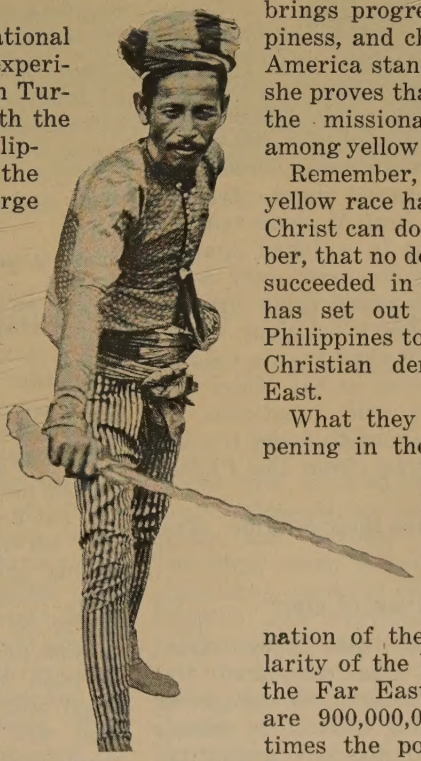
Bottom row: Mr. Aaron Downs, Japan, Penn College and Hartford Theological Seminary; Miss Lauretta A. Dibble, West Africa, Congregational Training School; Miss Fannie E. Ellener, South Africa, Moody Bible Institute; Miss Lillian C. Brauer, Turkey, Carleton College, Minnesota; Miss Myrtle Nolan, Central Turkey, Carleton College; Mrs. Isely, Central Turkey, Fairmount College; Rev. Merrill N. Isely, Central Turkey, Fairmount College, Yale School of Religion.

MOHAMMEDANS UNDER OUR FLAG

By FRANK C. LAUBACH, PH.D., Cagayan, P. I.

HOW we Congregationalists have tried to persuade America to become Mandatary for Turkey so our missionaries might have a chance to Christianize Mohammedans! The American flag has been floating over a Mohammedan people for twenty-two years—the Moros of the Philippines—and produced exactly the opportunity we want.

Because the Congregational Church has had so much experience with Mohammedans in Turkey, we were intrusted with the Mohammedans in the Philippines. Our territory is the Island of Mindanao, as large as Ireland. It is the Ireland of the Philippines, for it contains three irreconcilable classes—Mohammedans, Pagans, and Catholics.



We have been accustomed to calling that our neglected mission field. For seventeen years we had only one ordained missionary and one doctor; they worked among the pagans. Three men and four women have been added, but they are all absorbed with the civilized Filipinos.

We have no Congregational missionary, after twenty-two years, preaching Christ among the Moros. We must stop neglecting the Mohammedans under the American flag, for they are a menace to the Philippines. And the Philippines are one of the vital spots of the world. Must a nation be soaked in massacre before we notice that it is important?

Bishop Oldham says: "The crux of our missionary work in Asia is to be found in the Philippines. If we fail to Christianize the Philippines, we fail to Christianize all Asia. But if we succeed in Christianizing the Philippines, we succeed in all Asia."

My words sound mild beside that. Why do men like Bishop Oldham hold this extreme position?

Because for 100 years missionaries have assured Asia that Christianity brings progress, liberty, happiness, and character. Today America stands on trial while she proves that the theories of the missionaries will work among yellow and brown races.

Remember, that no brown or yellow race has yet tried what Christ can do for it. Remember, that no democracy has yet succeeded in Asia. America has set out to prepare the Philippines to be the first real Christian democracy in the East.

What they have seen happening in the Philippines in the last twenty years makes every nation in the Orient tingle with a new hope. It is one explanation of the amazing popularity of the United States in the Far East today. There are 900,000,000 people, nine times the population of the United States—more than half the world—crowded into the southeastern corner of Asia. Huge, seething, spawning, overflowing multitudes face toward the Philippines, loving America as they see her reflected in her generous experiment. To the Asiatics, America seems to be practicing in the Philippines that gospel which the missionaries are preaching at their doorsteps.

Christian democracy in the Philip-

pines must not fail! More than that, it must be signally successful. It must be a model for all who grope for guidance.

RELIGION'S INFLUENCE ON POLITICS

We have promised the Filipinos their independence as soon as they are ready for it. The Christian Filipinos are ready for it now. The Moros will never be ready for it until the Congregational Church makes them Christians.

From one end of the Philippines to the other you may see watch towers, forts, and walled cities which reveal the terror in which Moro pirates kept Spaniards and Filipinos for 300 years. The Moros never were conquered until America overpowered them. During the World War, Arab Moslems tried to enlist the Moros in a Jehad against Christians. We deported every Arab and Indian, and seized every firearm in Moroland. Every religious uprising in India or Turkey has its echo in Mindanao. So long as the Moros are drunk with the wild fanaticism of Islam, they are sure to make trouble when we withdraw from the Philippines.

We must change their religion. And we can.

THE TIME IS RIPE

Our government has made conditions perfect. She conquered the Moros, disarmed them all, compelled them to send their children to school, and gave them peace and prosperity. Today the Moros love and admire and obey the American to the point of devotion.

Bishop Brent declares that the American government has prepared the Moros for missionary work so wonderfully that they will probably be the first Mohammedans in the world to come over into Christianity in large numbers. Brent is right.

But the government cannot Christianize them. The next move in the Philippines falls squarely upon Congregationalism.

We must act now, while the Moros look to America as their master. If we wait until America withdraws from the Philippines our chance will be lost. Judging by the last eight years, another Democratic Congress, whenever that may come, will probably set the Philippines adrift, and our one rich opportunity among Mohammedans in all the world will slip through our fingers.

We ought to use the next five years as though they would be the last. In other countries they are praying for doors to open. In Mindanao we are praying for you to come before the door slams shut.

THE MORO'S OWN MISSIONARY ZEAL

Just before I left the Philippines, we ordained a Moro young man. It was a strange ordination. At his examination somebody asked a question, but tears poured down his face and he could not answer. We looked at each other, swallowed hard, and decided that he needed no examination. There was not a dry eye during that ordination service. It was one of those mighty spiritual hours one never forgets. Now he has sailed away to carry Christ to his kinsmen, with all the passion of his blazing soul.

Those Moro young men are gold. I tell you, if they are Christianized, they will turn upon Borneo, Java, Siam, and India with the fearless zeal for which they are famous, and, pointing to the Philippines as the proof of what Christ can do for Mohammedans, they will begin to unravel the most fanatical, baffling cult in the world.

For a century you have spent hundreds of lives and perhaps millions of dollars to find some vulnerable point in the citadel of Islam. You have found it—in Mindanao!

A GROUP IN A PAGEANT PROCESSION

THE ROMANCE OF HAWAII

By DAVID P. JONES, Vice-President of the American Board

THE Centennial Celebration of the American Board Mission in the Hawaiian Islands marks an outstanding event in the march of Christian civilization. One hundred years is not a long span in measuring the life of a race, but when during that period a people pass completely from barbarism, idolatry, and crude superstition to civilized forms of living and embrace the essential principles of Christianity, it seems a miracle. But such was the transformation scene in the so-called Sandwich Islands between 1820 and 1920. The wonderful celebration, so successfully carried through during the eventful days, April 11–19, in Honolulu, but emphasizes and visualizes the romantic story of those peoples who so quickly felt the divine fire of the early teachers and leaders who wisely and acceptably gave them the Word of God. That story has captivated the imagination of the Christian world.

THE EARLY LEADERS

The first generation of American Board missionaries, led by the courageous and devoted Bingham and Thurston, were a veritable staff of physicians, carrying on a clinic in civilization and Christianity among a people woefully degraded and untaught and terribly needing the healing of the Great Physician himself. In fact, this notable conversion to Christianity of the Hawaiian people within fifty years has been recognized as the outstanding first fruits of modern missions. This completed task of our American Board in those far-away Islands of the mid-Pacific is the only graduate work in the history of the world's missionary endeavors. All honor and praise to the founders of the American Board of Commissioners for Foreign Missions, who had such faith, such vision and wisdom in inaugurating those great missionary enterprises! The rec-

ord of this phenomenal success signifies likewise an exceptionally able and consecrated personnel among the early bands of the first thirty years or more; but it should not fail of record that they found in the natives of the Islands a peculiar responsiveness and docility in the acceptance of the teachings of our missionaries quite unique in the annals of the Board. Where in all history is there a more entrancing romance of the transformation of a primitive and pagan race, reared in a tropical and voluptuous environment "where every prospect pleases and only man is vile," to a self-restrained and intelligent life, dominated by the gentle teachings of Christianity?

THE MISSIONARY DESCENDANTS

From those great spiritual and intellectual leaders of the first generation in Hawaii have sprung sons and daughters true to type. It is easy for the visitor to observe that the destinies of the Islands are in the grasp of the "white" population, and it is very fortunate it is so. Occasionally, critics unfriendly to orderly government and Christianity, and perhaps envious of the prosperity of many of the descendants of the missionaries, have tried to discredit—at least to discount—their character and accomplishments. It needs no long sojourn in Honolulu and the Islands to convince an intelligent observer that the heart and brains of the population there are the "whites," and conspicuously among missionary descendants. Benevolence, so lavishly dispensed in the Islands in welfare work and education, is very largely furnished by the same group. Education, including both the admirable and up-to-date public school system and many private institutions and colleges for the white, Hawaiian, and Oriental youth, is the result of the highly intelligent and devoted labors of those same early missionaries, who laid, and laid enduringly, foundations upon which their children to the third and fourth generations have lavished their wealth and affection. No finer work in the educational field adapted to the needs of the population is to be found in any country. In most respects the schools of Hawaii are better set up and maintained to meet the needs of its young people of heterogeneous race origin than those of our American commonwealths and territories. Education has been made the keystone of the arch in the structure of Hawaii's development.

INDUSTRIAL EDUCATION

The industrial school at Hilo, on the Island of Hawaii, so wisely and steadfastly promoted by the Lyman family of educators, had its beginning only a few years after the first missionaries landed. The Hilo Boarding School is still under the guidance of that family in the person of Mr. Levi Lyman, a lineal descendant of the founders. This school is doing superb service in practical training in innumerable ways to lead boys representing eight or nine races and admixtures into a serviceable citizenship. They become trained workers in connection with sugar and pineapple plantations, and are found in a score of useful and needful industries where manual training and skill are so essential. There the finest spirit is developed among the boys, who seem to appreciate the benefits conferred. Nor should the finely endowed and splendidly equipped Kamehameha industrial school for boys and girls in Honolulu fail of mention. While perhaps not so intensively industrial and practical as the Hilo school, they are still a big factor in the development of the native Hawaiian youth for leadership among their people. Many bright, intelligent girls as well as boys among the Kamehameha graduates find clerkships and stenographic positions in the banks and mercantile houses of Honolulu. Oahu College, which might well rank with our best fitting schools of the mainland, Mills College for Orientals, and the Mid-Pacific Institute for the mixed races, all render a

A PAGEANT SCENE — QUEEN KAAHAMANU RECEIVING THE SCRIPTURES FROM AN EARLY MISSIONARY

splendid and highly important service in educational training and equipment. These institutions are all recipients of the abounding generosity of those same "children of the missionaries."

There is immense wealth accumulating in the Islands, it is true. Sugar is King; but, thank God, the subjects and beneficiaries of this king make his reign one of real nobility and blessing in the land of his dominion. In short, the spirit of ministry dominates the generation of 1920, as it did their missionary progenitors in 1820. It may not be the same kind or type of ministry as of old, but its spiritual significance is genuine and adapted to the needs of today just as surely. The missionary spirit endures in Hawaii. There is no lack of evidence on this point.

THE HAWAIIAN BOARD

The American Board completed its appointed task in fifty years. Realizing that the Islands no longer needed a continuance of support, either of men or of means, to carry on special religious teaching adaptable to a primitive race, the Board joyfully bequeathed its property and equipment to its successors, the Hawaiian Board. Again, in this instance, did the zeal of the fathers persist. The Hawaiian Board was a going concern from the start. Men prominent in financial and commercial life in Honolulu and the Islands took hold. From the start the work prospered—a real home missionary society like unto the mainland society. The present head of the Hawaiian Board, wise, tactful, and effective, gives most generously of his rare business ability to this work. As fine a corps of secretaries as can be found are coöperating in their several fields among the various nationalities. This Board has an annual budget of $100,000 and rising year by year. On the directorate of this Board are to be found again honored names from the original missionary roll of honor. It hardly needs stating, but search the records for the mainspring of inspiration for the higher life of these Islands of the mid-Pacific for the past hundred years and you will put your finger upon family names recognized

and reverenced by all the world as the missionaries to the Hawaiian Islands.

KAWAIAHAO CHURCH

The great focal point of interest in Honolulu for the Centennial visitor was, of course, the "Mission Center." Kawaiahao Church, the cathedral church of the Island group, and one of the structures commanding admiration in a city of doubtful architectural taste, is a dignified and dominating building. It is the natives' church distinctively. They built it, dug the coral rock from the reef offshore, and carried it with painful labor and mostly by hand to make their house of worship. It is the largest church in Honolulu—a goodly edifice to look upon, and a lasting memorial; a sort of Westminster Abbey for all the natives of the Hawaiian group. Here royalty in the old days worshiped, and there is still maintained the royal pew, into which distinguished visitors are still ushered as a mark of special favor and distinction. Here the Hawaiians love to gather from far and near with pride and satisfaction, because it is their church, and the church about which the history of their own development so naturally gathers.

THE MISSIONS BUILDING

Nearby are the first homes built by the missionaries—one, of timber, brought around the Horn in the early '20s. These first homes are preserved as memorials by their devoted descendants, and great care and affection are bestowed upon them. Across the street stands a beautiful structure of pure Colonial design, the Missions Building. Colonial architecture in Honolulu? Why not? The chief ancestry of the city is of New England lineage. What can be more appropriate than a reversion to type of the best architecture known to the ancestors? This graceful structure houses the Hawaiian Mission, and here the church and religious life of the Island Congregationalists centers. Admirably planned, with a spacious auditorium, and the offices of the Board well grouped, it is like unto our Congregational House in Boston. It almost seems superfluous to state again that the good, old, reliable missionary and Congregational families supplied the funds to add this beautiful and modern building to the historic group to which it so harmoniously clusters.

THE RACE PROBLEM

There need be no concern about patriotism and loyalty to our flag in our Pacific Island territory. There is an intensity of devotion to our country and its democratic institutions and ideals that is quickening to the pulses. Public school instruction in the hands of loyal directors is infused with patriotism. The frequent flag-raising ceremonies, with patriotic recitals by boys and girls of many nationalities, tend to develop a genuine love of the flag and what it stands for. The onlooker at these functions cannot but feel a thrill of emotion at the earnestness of these children of our alien population as they salute Old Glory.

There is a race problem, however, which requires wise and just handling. Japanese comprise nearly one-half the entire population of the territory. Within a ten-year period, under existing laws, they will be able to control the ballot of the Islands. A serious factor in the case is that Japan, not recognizing American birthright citizenship, holds her people to allegiance with the mother country. As divided allegiance in Hawaiian territory is impossible, Congress should, by prompt and appropriate legislation, dispose of this perplexing question once for all.

The proposed educational bill to be presented to the Legislature in the near future will require the confining of public school teaching to the English language, taught by American citizens. It will limit the hours in which children of native or foreign

parentage may be taught each day. These and other provisions will offset any Japanese plan of training their youth in Japanese propaganda and in devotion to the authority and ideals of Japan. Hawaii is the melting pot of the Pacific, and there must be maintained at all costs a pure American type of democracy at that strategic point.

The spirit of courage and high resolve that has carried our Island American friends through many vicissitudes and crises of the past hundred years of Hawaiian history will survive. There is no more hopeful field for the development of democratic consciousness based upon Christian principles among Oriental races and their admixtures than in fair Hawaii.

PROUD TO KNOW THEM

AN AMERICAN MAJOR GENERAL AMONG AMERICAN MISSIONARIES

In the autumn of 1919 Maj. Gen. James G. Harbord, formerly Chief of Staff under General Pershing, was sent to Asia Minor on a tour of investigation of actual conditions. The report of this "American Mission to Turkey and the Near East" was slow in reaching the public in its official form. The editor of *World's Work* has secured from General Harbord a series of three articles, called "Investigating Turkey and Trans-Caucasia," which are wonderfully interesting and inclusive. Naturally a brave, wise, patriotic American making such a tour sees the work of the missionaries and tells what he sees. We print only a representative section of General Harbord's story from the June *World's Work*.

THERE is in connection with the present Relief Work quite an American colony in Sivas, numbering twelve ladies and five men. It is no disparagement of other zealous and efficient missionaries to say that Miss Mary Graffam is the outstanding missionary figure in this part of Asia. She was the head of the Sivas Teachers' College, which, before the war, was training native teachers. She remained at her post and for a long time during the war was the only American at Sivas. Her knowledge of Turkish, Armenian, and German, all of which she speaks with fluency; her fine education, received at Oberlin College, of which she is a graduate; and her forceful character have combined to make her one of the strong influences in this whole region and have enabled her to play a part in the stirring events of the last six years which has probably never been equalled by any other woman in the chronicles of missionary effort.

She was in Sivas when the Armenian deportations took place, saw hundreds of her Armenian women friends start away, and said the last good-by to many of the massacred men. When the actual deportation eventually reached her school, she walked with her Armenian girls to Malatia, more than one hundred and twenty miles distant, doing her best to cheer and sustain them and interceding with the Turks to save them, but in vain. Her experiences have never been duplicated in the story of womankind. She saw her life work in the Teachers' College ruined, and is now giving to thousands of orphans and refugees the same skilled administrative supervision that distinguished her at the head of the school.

THE "BRIDES"

We visited several of these institutions, notably one where there are one hundred and fifty "brides," Armenian girls of an average age of seventeen who were forcibly married to Moslems at the time of the deportations and have since been rescued. Many of these are still no more than children, and the stories of the treatment received by these little girls of tender years would be beyond belief in any other part of the world. Teachers and students alike of the once flourishing normal school have been scat-

tered throughout the East, outraged, starved, and murdered.

One of the teachers, a gentle, refined Armenian girl, speaking English well and knowing music, a young woman attractive by the standards of any land, was forcibly married to the Beg of a neighboring Kurdish village—a filthy, lousy, white-bearded Kurd, old enough to be her grandfather. She has since borne him a child and is still held by him. He is the half-civilized under-chief of a nomad tribe and a murderer, and efforts to rescue the unhappy girl have so far failed. The baby complicates the situation. She does not wish to abandon it; the Turkish law gives the child to him, and he says unequivocally that he will kill her if she goes away. It is a situation that could exist only in Turkey.

THE GERMAN FARM

The Germans occupied Sivas by representatives during the war. With her ability to speak German, Miss Graffam was able to lease and secure an option to purchase a farm in the hills above Sivas, which is owned in Germany and is popularly supposed to belong to the former Kaiser William II. It controls all the water power in the vicinity, enough, with its present crude development, to operate five grist mills. It is a valuable piece of property, capable of great possibilities; and with the optimistic view that when the Peace Treaty with Turkey shall eventually be signed life will again run in the old channels, Miss Graffam looks forward to building on this land an agricultural school. For the present it is on this property that are housed the pitiful little "brides" rescued from Moslem masters.

MISSIONARY INHERITANCE

The work that has been done here and elsewhere by American missionaries is of the kind that makes one proud to belong to the country that sends them. America entered this Turkish mission field in 1820, it being allotted to the Congregational denomination, and their work has been continuous since. In many cases, children, grown up, speaking the native vernacular from babyhood, have been educated in America and have returned to carry on the missionary effort begun by their parents. There are families whose third or fourth generation are still doing missionary work in this fertile field. Every seventh year they are entitled to a leave of absence, and these widely separated visits to America serve to keep the American spirit flaming high in these, her exiled sons and daughters.

The veteran Dr. Christie, of Tarsus, a soldier of our Civil War, in which he was first sergeant of a fighting light battery from Minnesota, has been forty years a missionary at Tarsus. Dr. Chambers, thirty years at Adana, is another veteran missionary. Miss Fenenga, at Mardin, has given eighteen years to the work. Dr. Mary Mills Patrick, the accomplished and greatly beloved president of the Woman's College of Constantinople, began her teaching career in the mission schools of Kharput more than thirty years ago. Dr. Barton, the head of the American Relief in the Near East, Dr. Ussher at Erivan, Mr. Riggs at Kharput, and many others have devoted their lives to this splendid work.

THE MEDICAL HELP

The value of missionary effort in the single field of medical endeavor alone cannot be measured. The experiences and devotion of missionary physicians and nurses in the massacres of 1915 and those that periodically preceded them are quite beyond any words of mine. There is nothing in my knowledge of history that quite corresponds to them. The part they are taking in the distribution of American relief is constant, important, and efficient. The orphanages, now so numerous in Turkey and so tragically reminiscent of the horrors of 1915, are almost entirely under missionary management.

WAITING FOR THE DISPENSARY TO OPEN AT LINTSING, SHANTUNG

MEDICINE IN CHINA

By EMERY W. ELLIS, Lintsing, Shantung

WITHIN the past eighty-six years, in the land of China, there has been a growing appreciation of Western medicine. With the coming of Peter Parker, of whom it is said that he opened China at the point of his lancet, a new force arose which was destined to be of great value in the movement for extending the influence of Christian civilization. Dr. Peter Parker was the first to practice medicine, and his work soon drew crowds to him. It is recorded that at one time as many as a thousand people in a single day gathered at his dispensary. The missionary societies saw an opportunity to win friends and prepare the way for religious teaching. So other physicians were sent out to China. The splendid work that these early doctors accomplished won a place of leadership for the men from the lands of the West who came to teach of Christ.

There was no means of combating superstition more potent than Western medicine and surgery. No service was more appreciated than that of the Christian physician. Cures that seemed marvelous were performed and their fame spread. The Chinese officials sought out the men of Western medical science and offered to help them in their work. In many places buildings were erected and an annual contribution made towards the running expenses of the hospitals and dispensaries. When the railroads were begun and travel was thus made easier, the places of healing were increased. They have been a means of showing the superiority of Western science.

CHINESE MEDICAL THEORY

The ignorance of the Chinese in regard to the simple facts of anatomy is pathetic. In some of the old-time schools a manikin was set up with spots marked on various parts. These, it was supposed, were places where red-hot steel needles could be thrust without striking a vital organ. The tragedy of this kind of treatment was revealed in the case of a little girl who was blind in one eye. The Chinese practitioner pierced the good eye, ren-

dering the child entirely blind. O the tragedy of such ignorance!

The body is described as the abode of various "breaths," some hot (fever) and some cold (chills). The various ills that flesh is heir to come about by the displacement of these "breaths" of different temperature. That living animals are roaming about within their bodies is another belief that is firmly lodged in the minds of many of the villagers, and generations of ignorant teachers have fixed these insane ideas upon nearly all the common people. Because of the belief that it is dangerous to drink cold water, hot water or tea is to be found in almost every home. The idea of trusting to the skill of one physician is not native to China. So when a person is sick, if medicine has been taken and no immediate improvement is seen, another physician is called; and so on, as long as the patient lives—or his money holds out.

TEACHING DANGER FROM CONTAGION

The attempt to stop the spread of pneumonic plague, some nine years ago, was an opportunity to teach the Oriental the danger of contagion from his practice of permitting the corpse to lie unburied for a long time, often for months and years. It was at Harbin, on the Chinese Eastern Railroad, in Manchuria, that some four thousand coffins had accumulated. It was in winter and the ground was deeply frozen. To do what was demanded by Western science, namely, to burn these coffins and the corpses inside, was to violate the deep-seated prejudice of the people. Many felt that the populace would not permit such a desecration of the bodies of their dead. But the government demanded that they be burned, and the instructions were obeyed. When the kerosene-soaked coffins were committed to the flames, a great advance movement had been started in Cathay. It was a milestone in safeguarding the health of her people.

In 1918 plague again broke out in the north. This time it was Shansi that was first threatened. From the Mongolian border the contagion moved southward into the more populous regions. There were officials who refused to stop traffic because of the loss of taxes that would ensue. But soon better counsel prevailed and the movement of the people was stopped. The government called to its aid many

LIN HSIEN, SHANSI

Village in which bubonic plague occurred in 1918, during the fall harvest season

INVESTIGATING AT LIN HSIEN, SHANSI

At left, man who recovered from plague the first year it occurred in Shansi, in fall of 1917. He is one of the less than 5% who recovered from bubonic plague during the three fall epidemics; in center, Police Commissioner for Lin Hsien (county); at right, Mr. S. C. Wang, of Fenchow Hospital staff. Both of these men are taking notes on mode of origin of plague in this village, where over one-third of the inhabitants had died within about two months' time

Western-trained physicians, both native and foreign. There were military forces placed at their disposal. By strenuous efforts the threatening plague was checked. Sometimes the soldiers failed to realize the danger, and they sat and visited with those who had been exposed to the contagion. But on the whole, the conduct of the military was good, and to them in no small measure is due the success that attended the efforts of the government. The stopping of local traffic on the Peking-Hankow Railroad was a precaution taken by the government. Thus the people were taught that the government was in earnest in its efforts to stamp out the plague. The coöperation of the local officials was secured, and the success attending the effort was most gratifying.

HEALTH CAMPAIGNS

In the past the lack of any quarantine restrictions was appalling to those of us who have been trained in Western lands. But within the last few years much of improvement has been noted. One of the factors has been the influence of the health campaigns conducted in many cities of that great republic.

The China Medical Missionary Association, the National Medical Association, the Y. M. C. A., and the China Educational Association joined their forces and in 1914 sent Dr. W. W. Peter out with some associates to conduct a health campaign. This was a great success, and multitudes were enabled to apprehend some of the great needs of China along the line of a public health reform. Dr. Peter has done a splendid piece of work in presenting the need of preventive measures against disease. A mother in the advanced stages of tuberculosis softens some bread in her mouth and then removes it to feed her baby, never dreaming of the danger to the child she loves. A Chinese workman may be suffering from a contagious disease, but he makes the food in the public food shop as if nothing were the matter. The child with smallpox is carried in the city streets for an airing, and no one thinks of the danger to the public. A leper can make noodles

as well as a well man; why should he not be given employment at his trade?

MEDICAL TRAINING

While it is true that some of the materials used by the Chinese as medicines are of value, for the most part they are of little use. And when they are of value, the dosage is not uniform. The method of training the native practitioners is the Oriental one of passing down from father to son the accumulated tradition of the method of treating a disease. That the Chinese will soon come to demand men who have had scientific training is evident. Just now the number of those who have had a training in Western medicine, including natives and foreigners, all told does not exceed two thousand. So that if all the people were to seek relief from these men, there would be 200,000 people appealing to each properly qualified physician instead of the 600 for each doctor, as in America. The need of an increase in the ranks of these Crusaders of Compassion is most evident.

One of the splendid philanthropic efforts of the recent years is the gift of $100,000,000 for the China Medical Board of the Rockefeller Foundation. It has established a splendid co-educational medical college in Peking, with English as the medium of instruction, and has granted aid to some thirty hospitals in various parts of China. It is also granting aid to medical schools at Tsinan and Changsha and will soon build a school in the French Concession in Shanghai. Another branch of its work is to provide scholarships for promising native physicians and nurses to come to America for study. Grants-in-aid are made to some engaged in the translation of medical books.

CALL FOR NURSES

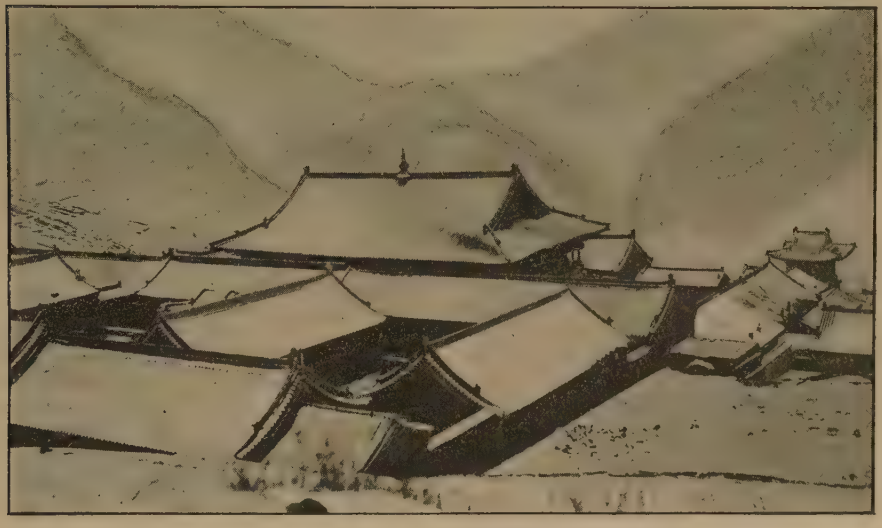
There is great need of nurses' training schools, and these are being provided in a score of places. They are doing good work, and are preparing trained men and women, who shall minister to their own people in their times of suffering. In the past the number of men nurses has been nearly equal to the number of women nurses. But in the future we expect to see a large increase in the number of girls who will apply for admission to the ranks of nurses. The need of midwife nurses is very great. Ignorance and superstition have added to the cruel burdens upon the mothers of men. When she enters upon the hour of motherhood, the gifts of our Christian civilization are denied her. Instead of the brightness and cheer of a place clean and wholesome, she is usually in a dark inner room, with little of comfort or convenience. If all goes well, she is fortunate indeed; but if there are not the normal conditions, she must suffer extreme torture, if, indeed, her life and the life of the child are spared. Ignorance and cruelty may mutilate the little body of the child which could have been saved to bless the house had the knowledge of Western lands been given to the midwives in attendance. Chinese men are anxious to know of better ways. Usually they love their wives and desire intensely to have children, especially sons, in the home. The establishment of a school for midwives has been attempted by the government, but with only partial success.

SHANTUNG HOSPITALS

When the writer first went to China, some sixteen years ago, he saw Dr. F. F. Tucker, of Tehsien, Shantung, operate in an old building that was about to tumble down, and where when it rained he must put on rubber boots and have an umbrella held over him. But the work that was accomplished under those miserable conditions was wonderful, and hundreds of lives were saved by the unselfish ministrations of that physician and his associates. Today a splendid hospital with a half dozen physicians testifies to the appreciation of the work of that trained heart and hand.

In the neighboring mission station of Lintsing was a lady physician who was without equipment. Scores of men

and women came asking for medical help, but a church and a gate-house were the only places available for treating them. The story came to the eyes of Mr. E. F. Stephens, of Nampa, Ida., and he set about to solicit a China Hospital Fund. Friends of his who had surplus nursery stock were asked to contribute it, and he gave his efforts to selling it, sending the money out to the mission station, so badly in need of a hospital. Two thousand dollars was secured, and a hospital with a score of beds was built and many thousands were treated there. In more recent years a newer and better hospital has been built as a memorial to the memory of a sainted mother by her three daughters. Thus American philanthropy finds expression in a most tangible way in the relief of suffering, in the breaking down of prejudice, in the winning of friends to the cause of Christian enlightenment.



HILLS AND TEMPLE ROOFS IN WINTER, NORTHERN SHANSI

A temple near Wa Tai Shan, where Dr. Watson and General Chao spent a night during one of their tours for fighting plague. This temple cost ten times as much as the Fenchow Hospital

THE "CHINA FOR CHRIST MOVEMENT"

By Rev. EDWARD H. SMITH, Inghok, Foochow Mission

AMONG the great spiritual movements that God is raising up to meet the turmoil in the world just now, the "China for Christ Movement" is one of peculiar significance and profound bearing on our work.

THE NEW PATRIOTISM

The new patriotism of the nation finds expression in it by insisting this be a native "church" enterprise rather than "mission." Under native Christian leadership the church is challenged to carry the gospel to the whole nation; also to attack illiteracy and make the church a reading church; to enlist a much larger body of students from all our schools for the ministry and all forms of Christian work; and to lead the united Christian forces to social service in the community.

The other evening four of my young

VIEW OF FOOCHOW FROM THE Y. M. C. A.

The temporary quarters of Fukien University are on the hillside just behind the clump of trees in the center of the picture. At the left is the "Bridge of 10,000 Ages." In the foreground are the sampans of the Foochow type

preachers, just back from the Foochow Bible Conference Week, came to my study to lay before me their plans, already formulated, for sending letters to all the churches and informing them of their plans to reach all parts of the district.

This movement falls in with plans that had been formulated for our district Spring-Evangelistic Campaign. They had felt the need of a moral welfare campaign. A moving picture machine had been purchased. With this to draw the crowds, our city Y. M. C. A. secretary, the pastor, and sometimes the missionary, have been on the constant go from church to church, preaching, lecturing, and giving moving picture exhibits. They are making a vigorous and far-reaching fight against the wave of vice and crime that is sweeping over China.

THE RETURN OF OPIUM

Opium is coming back strong, after several years of comparative freedom from the drug. While we were able to stop the growing of it here in Ingtai, it is grown in quantities in neighboring districts and is smuggled in from "foreign" countries. Cigarettes are flooding the country. Two years ago China bought from abroad $28,000,000. Since then the increase has been tremendous. Prostitution, morphine, foreign liquors; are making insidious headway everywhere. The government and gentry look on in glee at the increased prospect for taxes, extortion, and "squeeze." It is little wonder that robbing and brigandage are the rage among the soldiers and common people. Only the church is making an organized protest or campaign against all this.

WHERE "CHINA FOR CHRIST" CAME FROM

This "China for Christ Movement" came from some Spirit-filled Chinese pastors, calling on the native church to gird itself for this great task, to unite its forces, and to enlist a great army of new recruits from Christian schools and from those who were now in business to give themselves. The response

has been beyond the expectations of the missionaries; and we are only at the very beginning of the campaign. Little by little we are seeing the fulfillment of our prayers. My constant anxiety is because we have not the trained consecrated men in numbers sufficient to begin to supply the calls that continue to come.

This very morning, in this little chapel at Bah Meng, opened last year, where we have been holding two days' series of crowded meetings, delegations came from four distant villages to ask what we could do for them. I said to them, "As long as we have no preachers to send to you, it is better that I should not go over to your towns and get the people together, only to be disappointed." A church without a preacher here in China is vastly worse off than a church at home without a pastor, for the combined Christian experience and Christian homes and schools and all tend to keep the church on its way at home. Here everything must depend on the inspiration and leadership of the preacher.

THE LEAVEN OF CHRISTIAN LEADERSHIP

We are facing an era of great Chinese activity in the church. The new patriotism is working itself out to the glory of the church. We are seeking to utilize all the forces.

How? Well, I am waking up after twenty years to find what a big, promising parish I have up here in the most beautiful country the sun shines upon. Last summer, when the student movement was stirring everywhere, I enlisted thirteen of my students for evangelistic work "to save China by the leaven of Christian leadership." Their expenses, aside from what the villages raised for their support, were seventy-seven dollars. They went into new and heathen villages; they opened chapels and night schools. I don't know how many hundreds and thousands they addressed, but I do know that in one village ninety-six were enrolled as learners and called for a church there, at once. Also at Bah Meng and Kang Muong and Bing Ak and A Bek work has been opened permanently as the result of their student campaigning.

Now other villages are coming to me, and since we have no more preachers to send to them I am making assignments for this coming summer for more students, two by two. Mr. Reumann and Mr. Christian propose to organize a training class for them at

BLIND GIRLS WINDING BOBBINS USED IN WEAVING CLOTH

They are taught to read and do various sorts of work and to know the gospel

Foochow College and have a real consecration service in June before they start out.

RESULTS OF STUDENT PREACHING

Not the least of the results is that their eyes are opened to the desperate need of the people and to the blessedness of Christian service. These boys are unconsciously getting the best possible fitting of heart and mind for Christian service. Another result is that all new work now undertaken is opened at the expense of the people themselves, who must furnish the chapel, parsonage, and fittings, and subscribe all they are able to the support of the preacher when he comes. Our schools are thus the power house for all the aggressive evangelism of the future. I thank God for this fine company of young men whom God has raised up for the work. Thank God, too, that this mission is markedly reverting to a strong evangelistic emphasis.

THE TEMPER OF AMERICAN CONGREGATIONALISM

By Rev. EDWIN H. BYINGTON, D.D.

An Address at the Sixteenth Conference of Missionary Candidates, Boston, June 19, 1920

HOWEVER much Christian denominations once differed from each other, now the dividing lines are not very sharp, and among many there is a notable similarity. Nevertheless, each has a spirit of its own, a distinctive temper.

It is not easy to describe the temper of American Congregationalism, but we can realize it by noting its antecedents and its attitude on certain important questions.

Almost every denomination has one distinctive principle which it emphasizes, which it emblazons on its banners, and to which fealty is required of all, its shibboleth. The Baptists thus hold to immersion, the Episcopalians to the Book of Common Prayer, the Presbyterians to the Westminster Standards, the Methodists to the Episcopal organization, the Roman Catholics to authority of the Church; and so with others. Ecclesiastically, each of these might be represented as a circle, with one center.

If these now turn to us and ask what, in like manner, is our distinctive denominational mark, which every church bears and without which it ceases to be a Congregational church, we must answer that we have none. Congregationalism is not ecclesiastically a circle but an ellipse, with two foci, equal factors in determining its shape and course. In every phase of its life Congregationalism is based on two points, separate, contrasted, but which it equally recognizes and regards. This situation has produced a temper, a spirit, unlike that which appears in any body that circles about a single point of denominational emphasis.

Consider some of these contrasted factors, Democracy and Authority, for example. An error often is made about the Compact drawn up and signed in the cabin of the *Mayflower*, as though its aim was to establish democracy in the new country. Not so. Its prime object was to establish authority. Besides the men of the Pilgrim faith on board the *Mayflower* were a number of employees and volunteers who had joined the enterprise from other than religious motives. Some of these chafed under the re-

straints imposed by the leaders and declared that when they landed they would do as they pleased. That they might have a stable government, with authority over any restless, wayward spirits, the *Mayflower* Compact was framed and enforced. The end sought was authority. The method of reaching that was by democracy. At the very beginning, then, these two were balanced. Thus came success.

A neighboring settlement had democracy without authority and came to grief. Others to the north started with authority without democracy and had to change. The Pilgrims had both. American Congregationalism has had both. With real democracy has been the authority of law and order, of justice and righteousness, of God above, and of those men to whom democracy had delegated authority.

The true temper of American Congregationalism cannot be reproduced by you in other lands unless you balance wisely these two contrasted elements. No more democratic institution exists than an American Board mission, consisting of the missionaries associated in one field. Authority, however, has its place here also: the authority of the underlying principles of missionary work, of the majority of the mission, of the supporting churches expressed through the officers of the Board. Similarly, authority must be exercised by the missionaries over the native churches; but there also must be encouraged among them a democracy that will develop in them self-reliance, vigor of thought and action. The mission with too much democracy in either direction or too much authority in either direction cannot reach a maximum efficiency, cannot create that fine temper which the Pilgrims transmitted to us and which is the secret of the strength and power of American Congregationalism. To balance these two in your work on the foreign field will not be easy, but is of vital importance.

Two other contrasted factors are Religious Experience and Religious Education. While our Pilgrim forefathers were an offshoot from that great English Puritan movement which was a protest against Anglican ritualism, their distinctive protest was on another point. They challenged the "parish church," which accepted as communicants practically all in the community, while they as "separatists" stood for the "gathered church," which received as members only those who had had a religious experience. They regarded religious experience an absolute essential.

At the same time, as appears from their interest in education in Holland, in their new life across the sea and their coöperation with the other colonists in the development of the New England life, religious education seemed equally vital. The church and schoolhouse were found side by side everywhere. The Education Society was formed very soon after the American Board. Our colleges as well as our churches are the glory of Congregationalism. Woe to us if in this we become a one-emphasis church, unduly exalting or unwisely ignoring either of these, religious experience or religious education. For you new missionaries it is a particularly burning question. Some cry out against missionary schools, feeling that our task is the evangelization of the world. Others are being carried off their feet by a devotion to education, either scholastic or industrial. Be careful. Keep the balance. If your mission is being swept along in the thrill of a deep religious movement, with great ingatherings, put a fresh emphasis and make a new effort for education.

If, on the other hand, your mission is perfecting a fine system of education, schools rated high and drawing pupils, let your chief concern be the religious life of the students. If your graduates leave you with a good education, but not having had a vital religious experience, you will have missed

the mark. So also if your converts are content with ignorance. American Congregationalism sends you to do two things, and you cannot do either of them well enough to justify the neglect of the other.

Always is one true temper obtained by the proper balancing of two contrasted fundamentals. Shall the emphasis be on ritual or on the worshipful spirit; on the social gospel or on the individualistic; on independence or on fellowship; on this world or on the next; on separation from government or in coöperation with it? On both. Never circle about one as a center. Let both have a great influence in determining your course. That gives the Congregational temper. Beware of the one-emphasis man. Whenever you discover a great truth, look for its counterpart. When marked success in one line is attained, remember that your work is only half done. Congregationalism is a twin-screw steamer.

This ecclesiastical use of the balance will simplify your task in the tendency of the times toward coöperation with other denominations. Many another must consider how much it must surrender of its distinctive emphasis. You will have no such trouble. You need discard nothing. Whatever is brought you in the plan of union from another body's constitution, accept. Then add a little emphasis in some way on the opposite side and thus retain the balance characteristic of Congregationalism.

Is more ritual demanded? Welcome it and then encourage a little more spiritual fervor and freedom. Is the call for increased authority, even for a bishopric? Approve it and then balance it by enlarging some democratic features. Is a more emotional evangelism sought? Encourage it and at the same time magnify the teaching function of the church. For union need not mean surrender but a twofold addition on each side of the balance. When Protestantism finally unites, all will not be Baptists or Presbyterians, but all, whatever name they may bear, will be really Congregationalists, with all truth brought in and perfectly balanced. What a misfortune would be Christian Union by surrender, each agreeing to discard of its inheritance and convictions what the rest do not hold and attempting to build on the small residuum as a foundation. God save us from such union! Rather let each bring its distinctive emphasis, and in the combination of these contrasted elements let us find not only union but truth and power.

For, after all, this is the divine method. God made light and darkness, day and night, two contrasts united. Then he created the heavens and the earth. Our globe he made, land and water. When he fashioned man, he gathered of the dust of the earth and breathed the breath of his life—what elements more unlike, but what a wonderful union! Male and female created he, not only human beings, but animals and the higher plants, and thus was to be continuing life.

When finally, in the fullness of time, a Redeemer was sent, we find him not a celestial spirit, not an earthly creature, but one in whom were united in mystic bonds the human and divine, Son of God and Son of man, Christ Jesus our Lord. And again, Christ came and then the Holy Spirit was sent.

It seems as though in the divine economy we always faced not one but two factors, contrasted and coöperating. We may reject the dualism of good and evil; but there is another real dualism of truth with truth, of wisdom with wisdom, and on such a conception does Congregationalism rest and from such does it receive its temper. Surely thus we are thinking God's thoughts after him, following in the footsteps of the Creator and endeavoring to reincarnate that incarnation on which our faith is founded.

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR JUNE

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1919	$22,130.66	$3,247.15	$825.71	$4,301.98	$1,000.00	$1,152.00	$37,657.50
1920	26,240.90	2,489.33	666.63	821.35		1,383.00	31,601.21
Gain	$4,110.24					$231.00	
Loss		$5,757.82	$159.08	$3,480.63	$1,000.00		$6,056.29
FOR TEN MONTHS TO JUNE 30							
1919	$272,603.47	$42,759.71	$12,506.59	$181,522.12	$80,366.67	$23,796.89	$613,555.45
1920	323,061.82	70,666.68	17,103.60	164,776.48	16,100.00	22,843.63	614,552.21
Gain	$50,458.35	$27,906.97	$4,597.01				$996.76
Loss				$16,745.64	$64,266.67	$953.26	

FACTS AND FIGURES

THE wise man who built the tower in the New Testament parable came to the point where he had to make a careful estimate as to whether he could finish. He probably had no elaborate filing system, nor Babson's statistical tables, nor his own record of costs and prices on which to lean. His task today would be vastly more complicated. The Board now enters the last month of its financial year. Never, even in the memory of the senior secretaries, have so many elements of uncertainty entered into the calculation. It will be well if the Board's friends glance over some of the elements of the puzzle, for a full acquaintance with the actual facts confronting the treasury will create an instant response of loyalty on the part of every donor and supporter of this Board.

Never were the devotion and intelligent interest of the leaders in the churches more clear than today. Out of the supreme effort of the recent months one thing emerges "brite and fair," and that is the determination of pastors and laymen alike that the Board's work is to be supported and strengthened.

This month the churches show a gain of $4,110, but the gifts from individuals show a loss of $5,758, while the entire month's balance slips back $6,056 under last year. If the Board lost ground in its gifts from individuals for the month of June, the very clear tendency will be to record greater losses for July and August. It appears quite certain this result is due to the April drive and the gathering in of large subscriptions on the Emergency Fund. In other words, the gifts have been made more generously than ever, but only a fraction will show in the receipts of the Board.

It will be remembered that the close of last year saw a great ingathering of individual gifts in answer to a direct, businesslike appeal, showing the Board's danger. But this year, because of the Emergency Fund subscriptions, the ingathering at the end of August may be doubly difficult. An increase of over $50,000 in the gifts of the churches in the past ten months, with an increase of nearly $28,000 from individuals and over $4,500 from

young people's gifts, are balanced by equal losses in receipts from the Twentieth Century Fund and from Conditional Gifts, leaving a net gain for the ten months of only $996; but the increased costs of the work have mounted up throughout the year and were made the basis of the Board's appeal for the Emergency Fund. These costs have arisen above a quarter of a million dollars, and the present income of the Board shows no signs of being able to meet these increases.

In summary, therefore, it may be said that the increased costs will appear as a deficit in the final balance of the year, *unless—!!*

AN UNSATISFACTORY SOLUTION

Thanks to the loyal efforts of the churches, the proceeds of the emergency appeal through the Congregational World Movement will *eventually* meet this deficit. The subscriptions will be paid through the entire year to come by the weekly envelopes, so that the deficit declared in September will be covered by subscriptions, even though it leaves the treasury in uncertainty for nearly a year to come.

Such a situation might easily be a wet-blanket upon all hearty and aggressive advance in the coming year. The friends of the Board will not be satisfied if the Board closes its year with the greatest deficit in history, even if the amount *is* covered by future pledges.

THE RESULTS OF THE EMERGENCY FUND

It has been unofficially reported that subscriptions on the Emergency Fund to date have reached the figure of $1,700,000. We assume that the Emergency Fund will produce over $2,000,000 when all subscriptions are in. How would the Board stand under these figures? The Woman's Boards would divide $214,444, the American Board would receive $428,888. From present figures taken from the books, totaling all the increased costs of the work, and making a fair judgment of income for July and August under present circumstances, it would seem as though there will be less than $100,000 left to meet emergency needs, which call to us from every corner of our world field. It would have been easy to invest not only ten times the amount, but fifty times that amount, in the schools, hospitals, and evangelistic work of the Board.

Everything depends upon the attitude taken by the members of our churches in these weeks. If they rise in sturdy loyalty to uphold the record of their giving to the Board, we will be brought through one of the most uncertain years in its history. It is a time when loyalty and generosity will be combined and proof will be given that there is no reaction taking place among the solid friends of the Board.

SPIRITUAL EMPHASIS NEEDED

The task of winning this world to the mastery of Christ is a spiritual task. Not by might nor by power, but by the divine spirit will the result be achieved. Experiences of the past year in the history of the church will eventually result in establishing a stronger emphasis upon the spiritual nature of this work.

Any attempt to make the cause of missions superficially popular with the average un-Christian citizen of our towns will never succeed for long. The effort has been definitely made, and it has scored a definite disappointment. Any attempt to *substitute* large gifts from disinterested men of wealth who may be temporarily interested, through arguments of increasing world markets or of international political crisis, for the host of smaller gifts from consecrated hearts in the churches, will never safely finance a mission board.

The American Board desires to rest its case with the Christian people of our churches, not with the general public. Its missionaries are doing a spiritual work which will not receive many headlines in the sensational press, but which make a mighty appeal to hearts open to spiritual forces.

FOREIGN DEPARTMENT

TURKEY

The Student Conference at Smyrna

In the *Missionary Herald* for July we printed a brief article from Mr. Birge, of the International College in Smyrna, telling of the intimate relations between college and Y. M. C. A. We have just been allowed to read, and to quote a few paragraphs from, a letter from Mr. Ralph Harlow, written June 3, and describing the recent Sixth Paradise Student Conference. Mr. Harlow says: "It was one of the most wonderful experiences of the power of God which I have ever witnessed. Truly, miracles were wrought in those few days together; prayers were answered with startling directness; faith was justified by no uncertain signs of a superhuman power at work in our midst."

The services were held in the big college auditorium, and Mr. Harlow goes on:—

"Over the platform hung in great letters the text of the conference, 'Where the Spirit of the Lord Is, There Is Liberty.' Over the door as the students went out they saw in large letters, 'My Freedom Is His Grand Control.' The conference hymn chosen was 'Make me a captive, Lord'; but the hymn that will always stand out as the hymn of this conference was 'O Zion, haste, thy mission high fulfilling.' How they did sing!

"We had over two hundred delegates and teachers. Some came from St. Paul's College at Tarsus; some from the American Board's school in Salonica; some from Robert College and Gedik Pasha School in Stamboul. We had as well a delegate from the Greek Seminary, Halki.

MANIFEST GUIDANCE

"As to the topic, we chose under the guidance of the Holy Spirit. This year we have more Moslem students than in any year of our history, and we wanted some of the students at the conference. So bitter was the feeling on the part of several of the Greek and Armenian students that they declared that they would not come if Moslems were there. Then a misunderstanding came up in the Girls' College and the whole Junior Class went out on strike the week before the conference, something never before known in the school's history. We did indeed come to know the meaning of prayer in those critical days. And how the Student Volunteers did stand by me in those hours! We had a prayer meeting out on the hill one evening, and how those young men and women did pray! The morning before the conference a group of twelve of us rose before dawn and went up on our beloved hill, and after prayer we read the Gospel of John through. Then the conference came.

"From the singing of the first hymn, the hymn with which we open all our conferences here, 'From age to age they gather, all the brave of heart and strong,' till the last note of 'God be with you till we meet again,' which we always sing the last night of the conference at the station as the train pulls out with the students who go back to the city, the presence of the Holy Spirit was manifest.

FRUITS OF THE SPIRIT

"The girl who was without question the most bitter of all the Armenians against the Moslems rose in the closing sunset meeting and said, 'My hatred has been changed to love.' She wants to enter the Volunteer band and give her life to work among Moslem women.

"Two of our leading Moslem students gave their lives to Christ. I shall never forget the thrill we felt as that

tall, fine Albanian, whose father's name is a household word in all Albania, rose and gave his life to Christ. The three most difficult agnostics in the college rose and gave their lives to Christ that night. Boy after boy and girl after girl for whom we have prayed made us sure that night that our God does hear and answer prayer.

"At the Y. M. C. A. meeting, following the conference, three of the students who have most opposed what the 'Y.' has stood for led, and gave wonderful testimonies. Tomorrow one of our finest Turks, the president of the Turkish Club, is to lead and tell why he has taken Jesus Christ as the Lord and Master of his life. This is the greatest victory for Christ I have ever witnessed. At the conference this student gave a testimony, but it was a hedging of the truth. Ever since he has been in tears and agony over it. We have prayed together, groups of our students have been praying for him, and two nights ago the battle ended victoriously and he has been so happy since. He is not afraid of anything. He graduates in June, and plans now to go to Hartford Seminary and study and come back as an evangelist to the Moslems."

FROM LATE TURKEY LETTERS

WE have given readers of the *Missionary Herald* such cable news as has come to hand from places within the danger zone in Turkey. The cables give only hints of what our people have undergone. Now a bunch of Turkey letters has come in, and we have grouped below a series of stories of what went on in certain cities and of what the Americans did in various emergencies.

The Woman's Report from Aintab

On May 16, Mrs. Lorrin Shepard, wife of the young doctor, who succeeded his famous father, in Aintab, sent a personal letter to a friend in Boston, from which we are permitted to quote. Mrs. Shepard's baby girl was born on June 2, and her letter shows the dangers and difficulties of the conditions under which she approached motherhood:—

"Ever since the fighting began, April 1, we have been waiting for the French reënforcements, which *have* come, it is true, three different times, but only to stay a few days, withdraw, and make things here worse than ever. We feel very much misunderstood. We have been telling the French and all the Allies that unless they did something worth while soon it would be very hard to control the situation—here we all were, missionaries, figuring as peace-spreaders, and egging on the military powers to hit and hit hard! But they hesitated, and now the Turks have brought cannon and the thing is spinning out over weeks, and crops and gardens are neglected, no food coming in and only slim rations on hand for a week more. A relief battalion started from Killis a week ago, but was forced to go back. The wireless here is not strong enough to reach Killis, and the aëroplanes that come are afraid to land. That's the way the situation is this week.

"It changes so. Dr. Merrill, president of Central Turkey College, left almost two weeks ago, had a peaceful trip to Killis, and there seemed no reason why the soldiers should not be here with ammunition and food in a few days. Meanwhile the Turkish cannon have kept dropping a few shells each day from out somewhere in the hills, and the French think that with what equipment is here they cannot answer. On the first day a shell went through the roof of the hospital residence and exploded, killing one Armenian lad, and wounding another. Others have

fallen in the yards of the hospital and orphanages as well as into the Christian quarter of the city and here on the college campus. Last Sunday one hit a corner of our house, penetrated the single thickness of stone wall ten inches, throwing one stone block over seventy-five feet, but luckily the shell did not explode. We are better off, you see, than at Marash, where the houses are of wood. Here all are of stone; the American residences have double thickness of wall, almost twenty inches through. The windows of rooms we use are barricaded with sandbags. There was so much more need of them in the other houses than in ours that I put books into some of our windows instead of sandbags—mostly theology of the past centuries I find, from the old Shepard library. Even if it does allow only a dim, religious light in the room, still no bullets have come through there.

"Upstairs, in both our house and in Dr. Merrill's, most of the windows are broken by bullets or by the concussion from the cannon, both French and Turkish. At first I thought the American flag was respected, but we found before many hours that it was not so. Some say the method of enrolling and inspiring the villages is through arousing animosity against all Christians and holding out promises of loot. They account in that way for the killing of Perry and Johnson [the two young relief workers], and for the continual firing on American property and persons since the day the fighting began.

"In the first days, while Lorrin was placing his objections and his suggestions for peace before the Turks, he told them that before the thing was over, unless they stopped it very soon, the chetehs (Kemalist recruits) would turn on them. It seems that they are going in that direction now, especially as the time for barley harvest is drawing near and all the men are forced to fight and neglect their crops. We really don't know what is going on in the Turkish minds; but it is bad, bad, and before they can be turned into channels of Christian love and unselfish service, this country has to be whipped to its knees. Even Dr. Merrill, who stood out for the possibilities in the Turks to the last gasp, finally told the Turkish notables that everything was against them and that their only chance lay in acknowledging their wrongdoing and repenting. They got very angry, rose to their feet, and started to leave the room, but diplomatically thought better of such a demonstration.

"As I say, the situation is always bringing up new aspects, and it is impossible for us to keep up to date. In all our letters, for instance, up to a few days ago, we wrote glowing accounts of the Armenians in their response to the emergency, in their ability to govern themselves, to work together, and to stamp out their disagreeable racial characteristics. This really is still true, I guess, but now we learn that suspicion and faction are spreading like disease among some of the Armenian leaders. And yet when people are physically *hungry*, temptation and the disregard of right come very easily.

"Christ conquered when he was hungry; during the first four or five days of the fighting, when all communication with the city was cut off, Lorrin over at the hospital, and about eight extra people here who flew to our house for refuge, I knew for the first time in my life what it felt like to be undernourished, and it went very hard with me spiritually! It makes me ache to think of the years during the war, when even Dr. Merrill would consider it a treat to have a few raisins with his unleavened bread.

"Miss Foreman and Miss Frearson, besides caring for their orphans, do district visiting and make stump speeches, look after the clothing and bedding and food of the fighters in the front line positions, and in general keep up the morale of the people, especially the women. The hospital is full

of French and Armenian wounded, besides other cases. Dr. Bezjian's heart has given out and he is laid up. Lorrin has all kinds of claims upon him and he has been at times taking terrible risks in positions that were being set on fire or dynamited by the Turks. Religious services cannot be held very well on account of the Turkish cannon, but almost every morning very early the people gather in one of the captured mosques, hear news of the fighting for the twenty-four hours previous, get advice, instructions, and have their spirits revived by just being together."

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As to Hadjin

June 6, Dr. W. N. Chambers writes from Adana, Cilicia:—

"I have just seen a man who went over the mountains from Sis to Hadjin. He left Hadjin on the 28th of May. He evidently had a difficult time getting over the mountains and through the Turkish lines. He reports the city as very closely besieged, the chetehs being on the border streets of the city, and, of course, commanding all roads and all heights roundabout. The trenches are so close that they can talk across 'no man's land.' The Armenians claim to be able to hold out till about the middle of the month (June), but their ammunition is almost exhausted. They have food for a longer time.

"The condition of the Americans is not well known. His report is to the effect that the Americans in the Hadjin Home School hoisted the white flag about two months ago. They had been under siege for a month. Counting the isolation of the city from early in March—the 8th of March was the last report—this would mean that they surrendered early in April.

"The report of the Turks themselves to the Armenians across 'no man's land' is to the effect that the males

THE AMERICAN BOARD HOME AND SCHOOL BUILDING IN HADJIN

(presumably the boys in the school and any men who may have been employed in the Compound) were massacred; and that many of the girls were sent to Cesarea as presents to Turkish officials and others retained for use of the Turks there. The Turks are said to have called out to the Armenians: 'We have become relatives to you now. Why don't you surrender and be friends?'

"They report definitely that several times an American man and woman have been brought by the Turks to the edge of the city to exhort the Armenians to surrender. The man would be Mr. Eby, as he is the only American man there. The reporter says he knows Miss Cold, and the woman was she. I am strongly inclined to accept this as reliable."

. . . . . .

"The evacuation of Sis, a small city with good road and telegraph line to the northeast of Adana, by the French is a terrible shock to us all. The order gave the Armenians twenty-four hours' time, and they were allowed to bring four days' food. They came on foot. They had to leave everything else. The French destroyed large quantities of ammunition before they left. This adds over 7,000 absolutely destitute refugee Armenians to the mass of destitute people in this district. The great majority were feeding themselves and fast becoming self-supporting. Now they are destitute."

⚜

Refugee Barracks in Adana

In a letter dated May 10 Dr. Chambers wrote:—

"On Sunday, with two of our pastors, I visited the refugee camps and was present at one of the services held in the Y. M. C. A. tents. We went specially early in order to visit the people before the time of service. I thought I had become hardened to the sight of people in distress, but yesterday there were things that were appalling and made one's soul sick.

"The people are in barracks and tents. The 'barracks' are low adobe affairs, 100 by 20 feet. Some are roofed with boards, others with black tar paper, and yet others with corrugated iron. They are very close together, leaving no space for currents of air. They are consequently exceedingly hot. The tar paper was exuding the tar, which was dropping down on the things below—people or bedding or clothing.

"The people arrange themselves in families around the walls, each family having space enough to spread out what bedding they may have. We visited twelve to fifteen of these barracks, or rather the refugees who were herded in them. There is absolutely no privacy at all—men, women, children, boys and girls, are existing together, a promiscuous crowd of people. After five years of deportation; after returning with enthusiastic hopes to their villages; after having done much at reëstablishing themselves and accumulating supplies in their homes, now they are homeless, destitute, and hopeless, existing in these barracks."

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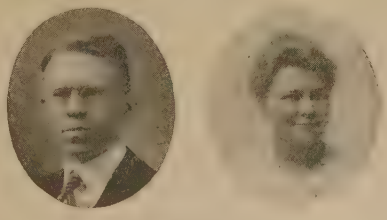
The Seizure of the Nilsons

On June 25 a cable dispatch from Constantinople brought the disquieting news that Rev. and Mrs. Paul E. Nil-



MR. AND MRS. NILSON

son, of Tarsus, had been "taken captive and carried off by brigands." Explanation through the State Department at Washington pointed toward the seizure of these missionaries when they were outside the French lines, but did not intimate in any way the

real motive behind the deed. It seemed as if the Ellen Stone case were to be repeated. On July 6, however, the news of their release without ransom was confirmed. We can well believe that during their imprisonment they were well treated and that they made wise use of their missionary opportunities.

⚜

Desolation Indescribable

Cable of June 16 to Armenian National Union, New York, from representative of the Union in Cairo:—

"Situation Cilicia chaotic. Aintab given up to Turks, with order of evacuation to Armenian combatants who refuse, preferring heroic death. Turks have profited by French armistice. Our compatriots' desolation resulting from prospective French evacuation is indescribable."

(*Signed*) MALEZIAN.

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JAPAN

The Annual Mission Meeting

The Japan Mission held its regular annual meeting as usual at Arima in May. Dr. Learned, the man who has been longest in the service of the mission, acted as chairman, and in his introductory remarks stated that just forty-two years ago he had also presided at the Japan Mission's annual meeting. In that year the first meeting ever held at Arima took place. Of those present forty-two years ago only two besides Dr. Learned were at this year's meeting, Miss Barrows and Miss Parmelee.

Two notable things at the annual meeting were the serious gap in the mission's ranks, owing to death or resignation, and the strenuous endeavors to plan to carry on mission work with an inadequate budget, in a country where prices had advanced far over 100 per cent.

As one looked around at mission meeting, nine losses were evident—four families and one single woman. Since last mission meeting but one permanent addition had come to the mission, Mrs. Sistare, and three teachers to serve for a term of three years.

Dr. Ebina, the newly-elected president of Doshisha University, of Kyoto, delivered an inspiring address, outlining his hopes and plans for a rejuvenated Doshisha, and giving his reasons why he had given up his large and influential church in Tokyo to accept the presidency of this institution. He declared that the fall or failure of Doshisha would have tremendous consequences for the Congregational churches of Japan. In order to revive the churches the Doshisha must be renewed spiritually, morally, and economically.

An innovation this year was the giving over of the first two sessions to prayer and conference, this in addition to the noon devotional meetings and the meetings held throughout Sunday. Mr. Curtis, of Doshisha, preached the annual sermon; and on Sunday afternoon the ever interesting Junior Christian Endeavor meeting was held, to which the mission children look forward all year. In the evening a memorial service was held for Miss Daughaday and Dr. Pettee, both of whom had passed away since the last annual meeting.

The regular routine business was transacted rapidly. Among the personal notes it should be mentioned that Rev. and Mrs. S. F. Moran were voted to the large industrial center of Osaka, being replaced in Okayama by Rev. and Mrs. C. B. Olds. Niigata, up on the western coast, where the Oldses have been located, and which has been a center of American Board work for many years in the past, is thus left without a single missionary until sufficient reënforcements come from America to enable us to man all our former mission stations, to say nothing of *advance* in the work.

Dr. and Mrs. Hilton Pedley, but recently returned from the South Sea

Islands, part of which group has been taken over by Japan, told of their trip and of the result of their investigations.

There was no sign of discouragement throughout the entire session, but so deep concern to present to the constituency in America the needs of Japan vividly, particularly the utter lack of funds and forces, that there was an exceptionally serious strain through all the conference.

It was voted to hold the next annual meeting at Karuizawa, the large summer resort where many foreigners go each summer. S. F. M.

Back in Tottori

A Japan missionary who made many warm friends during her first furlough in America is Miss Estella L. Coe, of Tottori. She reached Japan on her return in late November, 1919. Her hands were more than full of new work and of renewed work in the first few months after her arrival. In one of her first letters she says:—

"Some one in writing me shortly after my arrival remarked, 'I suppose you have had your triumphal procession from the gate of the country through Kobe and the grand finale at Tottori.' But if that person had seen me he would have been doomed to disappointment, for I reached even Tottori unwept, unhonored, and unsung. I doubt if the Emperor knew I had come back to work for his beloved country; though I am very sure the police did, and some of them would have wished me at the North Pole if wishes were horses. Even Tottori would have been glad if such a troublesome person, with such a powerful message as Christianity, had not been sent back.

"It was quite a new country I found when I put foot on dry land. I saw it at once in the hotels and restaurants and dining car as I traveled through Yokohama, Tokyo, Kyoto, and Kobe. More wealth and display, more lavish expenditure, prices about four times what they had been the year before; and then, most noticeable of all, the women eating with their husbands in most approved European freedom. But more than this change I noticed the unrest, the sharp opposition to the government and the daring freedom to express it, the eagerness of the younger generation to have done with pomp and pride of traditions, and then their longing for a real religion.

"This desire on the part of Japan's young people would be very gratifying if there were more adequate forces on the field, but there are not enough to hold present positions, to say nothing of meeting new demands. The schools have two and three times as many applicants as they can admit, and for the first time in history, even in this conservative burg, the non-Christians are asking us to start a school—a Christian school, even, they say, would be better than these conditions.

"What a wonderful opportunity to meet the people on the ground of their need! There is nothing that would do this province so much good as genuine Christian education! 'If ye have faith even as small as a grain of mustard seed.' There is absolutely not one cent of money to start such a school. But an opportunity like this comes but once and it *must* not be lost. Let's pray.

"When I landed in Tottori I found this quiet retreat the least touched by storms that are shaking the rest of the world. In the schools of primary grade there are some fanatical teachers who tell the children there must be another war some day; that they must not believe in Christianity. 'America is a Christian country and her missionaries teach "Love even your enemies," but look at how they treat Japanese immigrants! They are two-faced; don't believe them and don't get drawn in by their great pretensions.' And so some of the boys who go to Sunday school are tied to a tree in

the playground and tormented because they go to such a place.

"But against this comes a request for the missionary to come and teach even in the sacred precincts of the normal school."

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MEXICO

In a Revolution

Miss Vera H. Lorbeer, one of 1919's additions to the Mexico Mission, writes from Guadalajara:—

"I suppose you are wondering just what did happen to us here during the revolution. It all began so suddenly and was carried through so quickly that we hardly knew what was happening elsewhere until it was completed. First, they say, Carranza ordered all the government employees to vote for his candidate, Mr. Bonillas, in the coming elections or lose their jobs. Then Obregonistas began to be imprisoned and a few were shot. When troops were sent to Sonora (the stronghold of the Obregonistas), for the easily apparent reason of forcing the elections, that state naturally revolted and like a flash state after state joined the revolt, and most of the government troops as well went over to the other side.

"On Friday evening, May 7, about six thousand government troops entered this city to keep it from the Revolutionists. The soldiers were ill provided with horses, uniforms, or guns, and were a sorry-looking group of men to be called soldiers. The next morning orders were issued for every one who had guns to bring them in within seventy-two hours or be considered an enemy of the government. (Needless to say, every one did not comply.) All the horses it was possible to get by force or other means were also taken and supplied with saddles from the saddle stores. The poor milkmen, who carry their large cans of milk on the horses, were the heaviest losers that way, and it was almost pitiful to see them obliged to carry their cans on their backs or in wheelbarrows.

"Outside the city, within ten miles, we knew the Revolutionists were waiting to enter. We expected a clash any hour between the forces of each side. For two or three days everything remained as calm as possible. Then on the following Tuesday morning, while we were in our classes, we heard the commotion of shouts and shooting. Within twenty minutes most of the parents had either come or sent for their children. People were running in every direction on the streets. We didn't know just what was happening, but supposed the Revolutionists had entered. Later in the day we heard that all government troops had revolted at a given signal, had captured their leading generals, imprisoned them, and declared void the ruling powers. In all, only three men were killed that morning.

"In past revolutions, many of the government employees were killed off or imprisoned when a new party entered. Consequently, no one knew what would happen to them this time, and for two or three days hardly a policeman was to be seen. The day following the revolt of the soldiers, the state governor and a few high officials were imprisoned, but nothing was done to other employees beyond the fact that the leading ones lost their positions. On Thursday of the same week, the Revolutionists from outside the city did enter, but without any disturbance whatever. For a few days more we were without any ruling body whatever, until the provisional officers were named. Now everything is as quiet again as usual, and today is the big day in Mexico, when 80,000 troops alone as well as many others will march in the big parade in honor of the new government. Never once were we in any danger whatever, though one night I did rather feel uncomfortable for a little while when a group of cavalry came riding down our street,

suddenly stopped in front of our building, remained for a short time, and then moved on again.

"Our school work is going on as usual without any break, and we are now planning for the customary public examinations at the close of the year and for the final *fiesta*. What a contrast one sees in nearly all our pupils now as compared to last September! From day to day one sees little change, but looking back the change seems almost marvelous."

A CHINESE EVANGELIST AND FAMILY

Mr. Yu Hio Low is eight years out of college and wants to enter the seminary this fall. His wife was baptized last spring. They live in Tientsin

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CHINA

One Man's Testimony

The Interchurch World Movement asked each missionary to give definite answers to a series of direct questions, each answer accompanied by concrete illustrations of the position taken. Many of the questions are specific and technical, and the replies are useful for statistical tabulation or for the education of speakers on the various fields covered. Some of them are intensely interesting for the average man, embodying as they do the absolute conviction of the man questioned and the instances he brings, from years of experience, to prove his position.

A Question

One of six questions presented to members of our North China Mission was the following: "Name any important social, political, industrial, agricultural, or other reforms in your area which are due either directly or indirectly to the influence of American Protestant missions. Describe the most signal tributes, either of words or acts of confidence, which have been paid to American Protestant missionary work in your locality."

The Answer, as Given by Rev. W. B. Stelle

"American Protestant missions helped indirectly the splendid Chinese Customs Service founded and carried on in a masterly way by the British statesman—and I like to remember him as missionary—Sir Robert Hart. And that service covers the whole republic and so every locality. The republic itself was indirectly helped into being by American Protestant Missions, although we missionaries remained neutral. God knew how we prayed.

"Phonetic writing was helped indirectly by our Peking station of the American Board Mission, as it has been helped indirectly and directly by many stations of all missions. I remember when the first inventor of the system lectured in our Peking church, and not only advanced that cause, but

AT A STUDENTS' CONFERENCE

Bible study group at Wo Fo Sen, Tientsin

received friendly help and encouragement from Dr. Ament and others there.

"Jinricksha coolie aid society formed.

"Two homes for aged women (Peking) founded.

"Help to aged men in Tunghsien, given by the government, has been dispensed by us this year.

"Orphanage in Tunghsien, given by our branch church, is now maintained by the city (community).

"Flood relief work is always largely administered by the missionaries. Last year, in this vicinity, some of us helped distribute relief and superintend work amounting to hundreds of thousands of dollars.

"The macadam highway from Peking to Tunghsien was greatly aided by missionary endeavor (American).

"The International Anti-Narcotic Society, indorsed by President Wilson and incorporated in the plans of the League of Nations, was started by a British missionary, but American missionaries have aided much at every stage of its development. The present movement of students towards patriotism, one form of which maintains agitation for the retention of Shantung, has received much poise and wisdom from the coöperation of the students of the mission schools.

Illustration of Work Done

"Several years ago, at the district or county city, Shun I, when I lectured in the city theater, the chief magistrate of the district presided, and in his introductory remarks said to the thousand assembled citizens, including the city fathers and leading gentry:—

"'I am heartily glad that you are here in such large numbers to greet the Christian missionary and to receive his instruction. Our city owes its present commercial prosperity perhaps more to the Christian church than to any organization in our midst. I know well and you know well that Dr. Ament, in his friendly intercession, saved our pawnshops and largest business houses from being looted by German soldiers in 1900. It is common talk how that intrepid missionary braved peril and extreme discomfort, and loyally served the highest interests of this city as he would his own household.

"'The Christian church has in this city and vicinity time and again distributed famine relief. Our children have been benefited by its school, which is a model in the community. It is no wonder that this representative gathering is so enthusiastic. I hope that you will continue to be friendly to the Christian church, and that you will apply the high principles which they teach. I certainly want to, myself, and I am not behind the most ardent of you in praising the Christian church and expecting great help from it for our community and for our nation.'

"That night the official called on me at the church and brought his three sons, bright and promising youths. The oldest spoke a little English. We talked together until midnight, and it was with reluctance that the animated and homelike conversation had to be concluded. Since then I have seen that official many times, and the warmth of his friendliness has not abated a whit.

"It is not too much to say that in every district city in this Peking field the chief magistrate today is no less high and wide in his praise of the church, though perhaps less pointed."

THE BOOKSHELF

The Near East: Crossroads of the World. By William H. Hall. New York: The Interchurch Press. Pp. 221. Price, 75 cents in cloth; 50 cents in paper.

This book, written for study-class use among adults and young people during the coming year, is one more of those excellent handbooks of missions which the Missionary Education Movement began to publish nearly

twenty years ago. The author gives in brief compass a comprehensive survey of the peoples of the Near East, and their religious and historic backgrounds. By the very nature of the case these varied peoples would make the problems of the Levant complicated enough, but the situation has been made more complex by the political aspirations of European powers for generations. He gives us a *résumé* of military operations in the Near East during the Great War and shows how the old social order has been broken up. Great industrial and commercial development is inevitable in the near future, and with it new social problems will come. Because Persia is the door to the great areas of Central Asia, Asia Minor the door to Russia and the Balkan States, and Egypt the door to the whole African continent, he sees in the Near East the most urgent missionary task of the church. A century of work has laid a sure foundation for the future, in which new policies and methods must be adapted to changed problems.

The eighth chapter of the book, written by Dr. Barton, presents the problem of the Mandatary. It should help every American Christian to desire that the United States may take upon itself this great responsibility and become truly a Servant State.

M. E. E.

The Argonauts of Faith. By Basil Matthews. Introduction by Viscount Bryce. New York: George H. Doran Co. Pp. 185. Price, cloth, $1.50 postpaid; paper, 75 cents.

This is a book for boys and girls. It gives the adventures of the *Mayflower* Pilgrims who followed the quest, not of a Golden Fleece, but of Liberty. We believe that more than boys and girls will listen to the story of those "hero argonauts who lived in England when Elizabeth was queen and who had striven for freedom in their own land until after James the First was on the throne, voyaged across the strange waters to the land of the Red Man, and made a new England in the West." Like all books written by Basil Matthews, this book is interesting from cover to cover. It is timely, too; and will have a largesale.

THE PORTFOLIO

The Head of the Turkish Nationalists

Mustapha Kemal Pasha is a slight, erect, soldierly-looking young man of thirty-eight, with cropped brown mustache, cold gray eyes, light brown hair brushed straight back, high cheek bones, and evidently has Circassian or other blond blood in his ancestry. He was very neatly dressed *en civile*, and, differing from the usual Turk, who wears his fez in the house as well as out, sat bare-headed during our entire interview. We had an especial interest in the general from having heard that while commanding an army corps at the Dardanelles his exposure of himself had led to complaint from his German staff. As the senior, his recklessness called for an equal disregard of danger by the members of his staff, and the Germans did not believe in it. Our conference lasted about two and a half hours, with Mustapha Kemal doing most of the talking. I initiated the conversation by telling him, through Hussein Bey, that much hysterical news of the Nationalist aims, intentions, etc., had reached the outside world and asked him to tell me of them. He talked very easily and fluently. His marshaling of his facts through the interpreter was orderly and logical, though he was apparently under considerable strain and continually drew a string of prayer beads through his rather good-looking hands, never keeping them quiet a moment. Afterward, I learned that he had recently been suffering from malaria and had fever at the time of our interview. His personality easily dominated his associates of the committee.

Maj. Gen. James G. Harbord in the June "World's Work."

THE PILGRIM SPIRIT AND THE WORLD TASK

I. The Missionary Policy of Congregationalism

1. Congregationalism does not recognize itself as provincial under any circumstances.
2. It holds to a broad, comprehensive, progressive, and social gospel at home and abroad.
3. It believes in high standards of service and in trained leadership.
4. It accepts coöperative responsibility with evangelical believers of all shades of opinion.
5. It believes in the promotion to the utmost of the independence and self-direction of the churches which it has helped into life.
6. It has granted also a reasonable autonomy to each mission group on the foreign field.
7. It has encouraged individual initiative and responsibility.
8. It believes in a true Christian unity.

II. The Future Missionary Program of North American Congregationalism

The missionary program of the next ten years should be a United Society program (in the sense that every one of our recognized organizations will be one member of a well-organized team, each having its definite responsibility and doing its share of the work).

It will be more and more a whole church program.

It will be a program addressed to an educated and wisely organized church.

It will call for a vigorous policy of recruiting for Christian service.

It will involve the intelligent promotion of a wise scheme of missionary preparation and training for these recruits.

It will be sympathetic with the progress on the field of plans for mission devolution.

It will develop and then trust a broadly conceived, indigenous leadership for these areas.

It will contribute heartily toward the current movements in the direction of a greater unification of missionary activity.

It will include a more adequate effort to reach the representative classes of each occupied area.

It will face bravely, frankly, and in friendly fashion the social conditions of the day at home and on the foreign field.

It will share with sister denominations in furnishing a real ministry (for the newly formed communities of the nation, for the growing cities with their manifold problems, etc.).

It will set its face against race antagonisms and unbrotherliness.

It will provide generously, as a part of its missionary program, not only for the current efficiency, but for the old age of those whose lives are spent in missionary service.

It will, with the zeal and persistence of early years, promote nation-wide efforts for evangelization, for social rehabilitation and denominational efficiency.

From Report Number Six, American Section, International Congregational Council, 1920, on The Missionary History of Congregationalism.

THE CHRONICLE

DEPARTURES FOR THE FIELD

June 10. On S.S. *Colusa*, from San Francisco to Calcutta, Rev. and Mrs. Edward W. Felt and family (Madura Mission).

July 6. On S.S. *Wilhelmina*, from San Francisco to Honolulu, Rev. and Mrs. R. B. Whitaker and family, *en route* for China.

∴

Miss Delpha Davis, who for health reasons had to come home from Monastir, in the Balkan Mission, in 1916, has been spending a period of time in Arizona. She is so much stronger in health that she has accepted the position of president of the Arizona Branch of the Woman's Board of Missions for the Pacific.

∴

One of the North China missionaries who has been spending a furlough year in America and is about to return to his field is Rev. Mark Williams, of Taikuhsien, Shansi District. Mr. Williams's life has been full of varied and picturesque experiences. He was born in 1834; went to China in 1866; has circumnavigated the globe four times, besides crossing the Atlantic twice and the Pacific also the same number of times. Seven times the vessel on which he sailed has been wrecked. With his eighty-six years, Mr. Williams expects to be the oldest foreigner in China. He sails from Vancouver on July 29 on the *Empress of Russia*, for Hankow, thence to go by rail to Taikuhsien.

∴

The child of Dr. and Mrs. Shepard. Aintab, whose birth was announced last month, is not a boy, as at first reported, but is a little daughter, Alice Wellington. The error in statement was due to a mistake in decoding a cable message.

∴

Among the honorary degrees issued by Dartmouth College at its Commencement this year was the Doctorate of Divinity to Rev. James L. Barton, of the American Board and Near East Relief.

DONATIONS RECEIVED IN JUNE

NEW ENGLAND DISTRICT

Maine

Bangor, All Souls' Cong. ch., 150, Hammond-st. Cong. ch., 75, all toward support of missionary,	225 00
Bluehill, Cong. ch.	15 00
Lewiston, Pine-st. Cong. ch.	50 00
Machias, Friend,	6 00
Portland, State-st. Cong ch., for work of Rev. R. A. Hume, 206.17; Woodfords Cong. ch., 64.56,	270 73
Searsport, 1st Cong. ch.	37 00
Sherman Mills, Washburn Memorial Cong. ch.	25 00
Westbrook, Cong. ch.	22 60
———, Aroostook Assoc. of Cong. chs.	10 00
	661 33

New Hampshire

Bristol, Cong. ch.	30 00
Charlestown, Cong. ch.	21 60
Exeter, 1st Cong. ch., Albertus T. Dudley,	25 00
Franconia, Cong. ch.	26 80
Hanover Center, Cong. ch.	8 28
Kingston, Cong. ch.	20 00
Marlboro, Cong. ch.	31 00
Merrimack, North Cong. ch.	64 00
Swanzey, 1st Cong. ch.	10 00
Warner, Friend,	50 00
	286 68
Legacies.—Derry Village, Sarah N. Barker, by Cassius S. Campbell, add'l,	11 00
	297 68

Vermont

Albany, Cong. ch.	13 00
Bellows Falls, 1st Cong. ch., toward support Rev. E. H. Ballou,	135 00
Hartford, Friend, for China,	50 00
Ludlow, Cong. ch., toward support Rev. E. H. Ballou,	62 10
Milton, Cong. ch.	18 09
Proctor, B. F. Taylor,	75 00
St. Johnsbury, South Cong. ch., Rev. Chas. H. Morse,	5 00
Stowe, Cong. ch.	25 00
	383 19

Massachusetts

Andover, Marjorie C. Miles, for work in Turkey,	40 00
Ashland, 1st Cong. ch.	20 00
Attleboro Falls, Central Cong. ch.	40 59
Auburndale, Cong. ch.	26 00
Boston, Central Cong. ch., 900; Union Cong. ch., 206.72; Eliot Cong. ch. (Roxbury), 114.15; Boylston Cong. ch. (Jamaica Plain), 62.99; Old South Cong. ch., Rev. Frederick M. Cutler, 55,	1,338 86
Boxboro, Cong. ch.	6 40
Boxford, 1st Cong. ch.	105 93
Bradford, 1st ch. of Christ,	62 70
Bridgewater, Central-sq. Cong. ch.	20 63
Brimfield, 1st Cong. ch.	26 98
Cambridge, Chas. S. Lewis,	50 00
Campello, T. Stuart Alden,	2 00
Cohasset, 2d Cong. ch.	38 00
Cummington, Village Cong. ch.	20 00
Erving, Cong. ch.	22 00
Falmouth, 1st Cong. ch.	8 70
Fitchburg, Rollstone Cong. ch., 117.17; German Cong. ch., 10,	127 17
Framingham, Plymouth Cong. ch., of which 100 from John H. Temple,	151 20
Franklin, Mrs. Susan C. Stewart, in memory of Robert A. Stewart,	10 00
Greenfield, 2d Cong. ch., of which 125 toward support Rev. A. F. Christofersen,	156 00

Hadley, 1st Cong. ch.	9 00
Harvard, Cong. ch.	7 00
Haverhill, Center Cong. ch.	58 62
Lawrence, South Cong. ch.	30 00
Leominster, Pilgrim Cong. ch.	104 64
Lowell, 1st Cong. ch., of which 1,050 toward support Rev. O. G. Reuman and 1,103 toward cost of exchange,	2,153 00
Mattapoisett, Cong. ch.	5 00
Medford, Mystic Cong. ch.	113 56
Millbury, 2d Cong. ch.	201 00
Montague, 1st Cong. ch.	29 10
Natick, 1st Cong. ch.	287 00
New Bedford, North Cong. ch.	119 42
Newton, Eliot Cong. ch.	669 00
Newton Center, 1st Cong. ch.	367 50
Norfolk, Federated ch.	40 00
North Attleboro, Oldtown Cong. ch.	18 00
North Reading, Union Cong. ch.	9 49
Pittsfield, 1st ch. of Christ,	1,054 67
Randolph, 1st Cong. ch.	22 95
Revere, Trinity Cong. ch. (Beachmont),	20 00
Richmond, Rev. Wm. M. Crane, toward support Rev. E. L. Nolting,	166 66
Rockport, 1st Cong. ch.	30 00
Rutland, Mrs. Mary Y. Upham,	5 00
Sharon, 1st Cong. ch.	132 00
South Lincoln, Mary B. Farrar,	31 04
South Royalston, 2d Cong. ch.	20 00
Stoughton, 1st Cong. ch.	25 00
Sutton, 1st Cong. ch.	66 00
Taunton, Winslow Cong. ch.	60 00
Tewksbury, Cong. ch.	48 00
Watertown, Miss L. D. Swinerton,	10 00
Webster, 1st Cong. ch.	90 75
Wellesley, Cong. ch.	219 76
West Brookfield, Cong. ch.	41 25
West Medford, Cong. ch.	157 50
Westminster, 1st Cong. ch.	65 87
Whitinsville, Village Cong. ch.	1,815 00
Winchester, 1st Cong. ch.	371 25
Winchester Highlands, Jennie G. Everett,	5 00
Worcester, Miss A. W. Porter,	2 00
	10,954 19
Legacies.—Boston, Katherine Knapp, by New England Trust Co., Trustee, 2,038.22; Brookline, Abby M. Field, by W. A. Warden, Ex'r, 350; North Brookfield, Jonathan E. Porter, add'l, 8.57,	2,396 79
	13,350 98

Rhode Island

Pawtucket, Park-pl. Cong. ch.	100 00
Providence, Union Cong. ch., 128.70; Academy-av. Cong. ch., 40,	168 70
Riverpoint, Cong. ch.	40 00
Woonsocket, Globe Cong. ch.	89 60
	398 30

Young People's Societies

Maine.—Greenville, Y. P. S. C. E., for Harpoot,	10 00
Massachusetts.—Worcester, Bethany Y. P. S. C. E., for Mt. Silinda,	15 00
	25 00

Sunday Schools

Maine.—Portland, Woodfords C. S. S.	3 72
Massachusetts.—Boston, Mt. Vernon C. S. S., Primary Dept., toward support Mrs. H. A. Neipp, 10; Chelsea, 1st C. S. S., 27.69; Haverhill, Center C. S. S., 10.88; Lexington, Hancock C. S. S., 10; Revere, Trinity C. S. S. (Beachmont), Primary Dept., 6,	64 57
Rhode Island.—Providence, Beneficent C. S. S.	15 00
	83 29

MIDDLE DISTRICT

Connecticut

Ashford, Cong. ch.	1 75
Berlin, 2d Cong. ch.	100 00
Cromwell, 1st Cong. ch.	25 45
Derby, 1st Cong. ch.	390 84
Greenwich, 2d Cong. ch., toward support Rev. W. H. Topping,	200 00
Haddam, Cong. ch.	30 00
Hartford, Asylum Hill Cong. ch., toward support Rev. and Mrs. W. S. Deming, 500; 1st ch. of Christ, 280; Mrs. Edw. W. Hooker, toward support Rev. and Mrs. Robert Stapleton, 700; Henry H. Pease, toward support Rev. F. M. Price, 25,	1,505 00
Madison, 1st Cong. ch.	60 00
Manchester, 2d Cong. ch.	140 00
New London, 1st ch. of Christ, toward support Rev. C. N. Ransom,	214 27
Roxbury, Cong. ch.	10 00
Suffield, Cong. ch.	194 00
Talcottville, Cong. ch., of which 500 toward support Mrs. E. H. Smith,	514 80
Torrington, French Cong. ch.	3 86
Wallingford, 1st Cong. ch.	200 00
Westminster, Cong. ch.	11 75
Windsor, Cong. ch.	39 46
	3,641 18

New York

Angola, 1st Cong. ch.	40 00
Auburn, "Bond,"	439 63
Brooklyn, Lewis-av. Cong. ch., 150; ch. of the Pilgrims, 100; Parkville Cong. ch., 45,	295 00
Buffalo, Plymouth Cong. ch.	60 00
Canandaigua, 1st Cong. ch.	100 00
Deansboro, Cong. ch.	42 00
Forest Hills, ch. in the Gardens,	75 00
Hamburg, Mrs. Sarah C. Whittemore,	40 00
Kiantone, Cong. ch.	10 80
New York, Pilgrim Cong. ch., 33.30; Forest-av. Cong. ch., Ladies, 15,	48 30
North Evans, Cong. ch.	9 37
Rochester, Hattie M. Davison,	25 00
Schroon Lake, Harriet Croswell,	10 00
Woodhaven, Christ Cong. ch.	3 00
———, Friend, Central New York,	40 00
	1,238 10
Legacies.—Brooklyn, Charles A. Hull, add'l,	47 50
	1,285 60

New Jersey

Cedar Grove, Union Cong. ch.	33 60
Montclair, 1st Cong. ch.	650 00
Newark, Mary E. Eddy,	20 00
River Edge, 1st Cong. ch.	25 77
Rutherford, W. J. Arnold,	5 00
Unionville, 1st Cong. ch.	15 05
Upper Montclair, Christian Union Cong. ch., toward support Rev. F. C. Laubach,	675 00
Westfield, 1st Cong. ch.	300 00
	1,724 42

Pennsylvania

Lindsey, Cong. ch.	1 00
Pittsburg, Arlington Cong. ch.	24 00
Wheatland, Rev. Thomas M. Griffith,	5 00
	30 00

Ohio

Austinburg, Cong. ch.	10 00
Burton, Cong. ch.	50 00
Chester, Cong. ch.	1 45
Cincinnati, Walnut Hills Cong. ch., 60; Lawrence-st. Cong. ch., 11.35,	71 35
Cleveland, Hough-av. Cong. ch., 80; Archwood-av. Cong. ch., 75; 1st Cong. ch., of which 38 toward support Dr. O. H. Love and 16 for work in Armenia, 54; Collin-	

wood Cong. ch., 24.90; Cyril Cong. ch., 12.75, 246 65
Garrettsville, Cong. ch. 35 00
Lima, Cong. ch. 10 50
Mansfield, 1st Cong. ch., 125; Mayflower Cong. ch., 20, 145 00
Pierpont, Cong. ch. 10 00
South Newbury, Cong. ch. 10 00
Springfield, 1st Cong. ch., Mr. and Mrs. J. Frank Petticrew, for Tehchow, 7 50
Strongsville, Cong. ch. 4 00
Struthers, Cong. ch. 7 50
Youngstown, Plymouth Cong. ch. 60 00
668 95

District of Columbia

Washington, 1st Cong. ch., 420; Mt. Pleasant Cong. ch., 258, 678 00

South Carolina

Greenwood, Rev. H. A. Beadle, 5 00

Florida

Key West, Cong. ch. 5 00
Mt. Dora, Cong. ch. 15 00
Pomona, Pilgrim Cong. ch. 6 00
26 00

Young People's Societies

Connecticut.—Hartford, Center Y. P. S. C. E., for Shaowu, 30; Kensington, Y. P. S. C. E., for Sholapur, 6; Middletown, 1st Y. P. S. C. E., toward support George M. Newell, 25, 61 00
New York.—New York, North Y. P. S. C. E., for Mexico, 25 00
86 00

Sunday Schools

Connecticut.—Marlboro, C. S. S., 11.18; New Haven, S. S. of ch. of the Redeemer, 30.50; Newtown, C. S. S., for work among Armenians, 5; Torrington, French C. S. S., 6.14, 52 82
New York.—Jamestown, 1st C. S. S., 8.46; New York, Olivet S. S., 50, 58 46
New Jersey.—Upper Montclair, Christian Union C. S. S., toward support Rev. F. C. Laubach, 100 00
211 28

INTERIOR DISTRICT

Kentucky

Ludlow, Rev. L. B. Nobis, 125 00

Tennessee

Soddy, Cong. ch. 6 00

Alabama

Birmingham, Independent Presb. ch., Woman's Soc., for Aruppukottai, 20 00

Texas

Wichita Falls, C. A. Rettmann, for Mexico, 12 50

Indiana

Fort Wayne, Plymouth Cong. ch., of which 15 from J. S. House and 200 toward support Rev. F. E. Jeffery, 215 00
Indianapolis, Linton A. Wood, for Micronesia, 25 00
240 00

Illinois

Aurora, 1st Cong. ch. 30 00
Chicago, Pacific Cong. ch., 100; Rogers Park Cong. ch., toward support Rev. C. L. Storrs, 75; Bowmanville Cong. ch., 25; Tabernacle Cong. ch., 24.50; Cragin Cong. ch., 18.37, 242 87
Griggsville, Cong. ch. 40 00
Highland Park, Robert W. Patton, 300 00
Monroe Center, Union Cong. ch. 4 26
Mound City, Cong. ch., Miss. Soc. 5 00
Oak Park, Pilgrim Cong. ch., toward support Rev. and Mrs. C. A. Nelson, 95 35
Paxton, Cong. ch. 15 00
Plainfield, Cong. ch. 50 00
Roberts, Cong. ch. 3 75
Rosemond, Cong. ch. 38 00
Seward, 1st Cong. ch. 38 00
862 23
Legacies.—Dundee, Wm. R. Forrest, add'l, 8 75
870 98

Michigan

Benton Harbor, 1st Cong. ch. 210 00
Breckenridge, Cong. ch. 4 50
Charlotte, Cong. ch. 6 25
Clinton, Cong. ch. 15 00
Detroit, 1st Cong. ch., toward support Rev. J. H. Dickson, 250; North Woodward-av. Cong. ch., 250, 500 00
Durand, Cong. ch. 2 62
East Lansing, Cong. ch., toward support Chas. H. Riggs, 200 00
Fremont, Cong. ch. 3 75
Grand Rapids, East Cong. ch., toward support Rev. F. M. Price, 50; Plymouth Cong. ch., 34, 84 00
Lansing, Plymouth Cong. ch. 37 50
Leslie, Cong. ch. 9 00
Ludington, Cong. ch. 31 85
Metamora, Cong. ch. 2 25
Owosso, Cong. ch. 15 00
St. Clair, Cong. ch. 25 00
St. Johns, Cong. ch. 20 00
Traverse City, 1st Cong. ch. 7 50
Wayland, Cong. ch. 1 05
Wheatland, Cong. ch. 15 00
Whitehall, Cong. ch. 7 50
1,197 77

Wisconsin

Beloit, 1st Cong. ch., toward support Rev. M. W. Ennis, 107 00
Durand, Cong. ch. 14 50
Eagle River, Cong. ch. 13 00
Fulton, Cong. ch. 3 00
Grand Rapids, Cong. ch. 25 00
La Crosse, Cong. ch. 123 75
Milwaukee, Grand-av. Cong. ch. 150 00
Morrisonville, Cong. ch. 11 25
Oshkosh, 1st Cong. ch. 25 00
Platteville, Cong. ch. 50 00
Racine, 1st Cong. ch. 26 90
Roberts, Cong. ch. 15 00
Rochester, Cong. ch. 13 00
South Milwaukee, Cong. ch. 10 00
Walworth, Cong. ch. 5 00
Wauwatosa, Cong. ch. 67 00
Windsor, Rev. L. E. Osgood, for Adana, 10 00
669 40

Minnesota

Ada, Cong. ch. 13 94
Argyle, Cong. ch. 60 18
Brownton, Cong. ch. 2 04
Callaway, Cong. ch. 3 74
Detroit, Cong. ch. 16 58
Duluth, Pilgrim Cong. ch. 17 00
Elmdale, Cong. ch. 5 00
Fairmont, Cong. ch. 17 00

Glyndon, Cong. ch.	3 65
Granada, Cong. ch.	17 00
Hawley, Cong. ch.	4 33
Lake City, 1st Cong. ch.	5 42
Marietta, Cong. ch.	2 55
McIntosh, Cong. ch.	3 40
Minneapolis, Plymouth Cong. ch., 166.66; 1st Cong. ch., 68; 5th-av. Cong. ch., 51; Fremont-av. Cong. ch., 45.90; Pilgrim Cong. ch., 10.88; Lowry Hill Cong. ch., 10.20; Linden Hills Cong. ch., 8.21; 38th-st. Cong. ch., 5.75; Bethany Cong. ch., 2.21,	368 81
Ogema, Cong. ch.	5 10
Pelican Rapids, Cong. ch.	12 58
Remer, Cong. ch.	7 82
St. Paul, St. Anthony Park Cong. ch.	19 55
St. Paul Park, Rev. George S. Biscoe, 15; Bertha M. Biscoe, 10,	25 00
Sandstone, 1st Cong. ch.	6 00
Spring Valley, Cong. ch.	15 64
Wabasha, Cong. ch.	14 96
Walker, Cong. ch.	7 65
Winona, 1st Cong. ch.	118 04
———, Cong. Conference of Minnesota,	53 25
	826 23

Iowa

Davenport, Berea Cong. ch.	4 00
De Witt, Cong. ch.	11 00
Gaza, Cong. ch.	6 60
Green Mountain, Cong. ch.	88 00
Grinnell, Cong. ch.	200 00
Harmony, Cong. ch.	11 00
Humboldt, Cong. ch., for Armenia,	25 00
Iowa Falls, Cong. ch.	46 55
Lake View, Cong. ch.	10 00
Lawler, Cong. ch.	5 00
Muscatine, Mulford Cong. ch.	22 00
Red Oak, Cong. ch.	31 50
Sheldon, Cong. ch.	33 00
Stuart, Cong. ch.	44 90
Treynor, Cong. ch.	2 50
Waucoma, Cong. ch.	33 00
Whiting, Cong. ch.	16 50
	590 55

Missouri

St. Joseph, 1st Cong. ch.	68 60
St. Louis, Pilgrim Cong. ch., Rudolph C. F. Dunhaupt,	15 00
Webster Groves, 1st Cong. ch.	27 75
	111 35

North Dakota

Fargo, 1st Cong. ch.	13 00
Wirch, German Cong. Parish,	14 67
	27 67

South Dakota

Aberdeen, Cong. ch.	2 98
Alcester, Cong. ch.	15 20
Athol, Cong. ch.	8 00
Centerville, Cong. ch.	2 87
Chamberlain, Cong. ch.	16 00
Clark, Cong. ch.	16 00
Custer, Cong. ch.	8 00
Deadwood, Cong. ch.	4 00
Happy Hollow, Cong. ch.	9 60
Hill City, Cong. ch.	4 80
Mission Hill, Cong. ch.	16 00
Mobridge, Cong. ch.	6 40
Myron, Cong. ch.	8 16
Naples, Cong. ch.	4 23
Pierre, Cong. ch.	21 06
Redfield, Cong. ch., 22.64; Otto Johnson, 25,	47 64
Spearfish, Cong. ch.	16 00
Vermillion, Cong. ch.	21 44
Wood, Cong. ch.	3 20
	231 58

Nebraska

Ainsworth, Cong. ch.	20 00
Albion, Cong. ch.	25 00
Beatrice, Cong. ch.	7 00
Bloomfield, Cong. ch.	18 00
Brule, Cong. ch.	12 00
Burwell, Cong. ch.	11 58
Camp Creek, Cong. ch.	4 00
Creighton, Cong. ch.	8 00
Daily Branch, Cong. ch.	12 00
Fairmont, Cong. ch.	15 00
Franklin, Cong. ch.	42 00
Garland, German Cong. ch.	9 00
Geneva, Cong. ch.	20 00
Harvard, Cong. ch.	10 00
Hyannis, Cong. ch.	3 12
Lincoln, Vine Cong. ch.	10 00
McCook, Cong. ch.	69 00
Normal, Nettie Cropsey, of which 5 for Mt. Silinda,	20 00
Paisley, Cong. ch.	5 00
Palisade, Cong. ch.	5 00
Petersburg, Cong. ch.	15 00
Seneca, Cong. ch.	5 00
Springview, Cong. ch.	1 50
Stanton, Cong. ch.	5 00
Steele City, Cong. ch.	7 00
Waverly, Cong. ch.	28 00
West Point, Cong. ch.	10 00
	397 20

Kansas

Centralia, Cong. ch.	37 50
Council Grove, Cong. ch.	53 00
Lawrence, Plymouth Cong. ch.	68 00
Leavenworth, Cong. ch.	14 00
Newton, 1st Cong. ch.	33 00
Topeka, Central Cong. ch.	118 00
	323 50

Colorado

Boulder, 1st Cong. ch.	45 00
Denver, Plymouth Cong. ch., Mrs. O. S. Adams, deceased, 86.07; 2d Cong. ch., 55.85,	141 92
Idaho Springs, Friend of Missions,	6 00
Seibert, 1st Cong. ch.	4 80
	197 72

Young People's Societies

Illinois.—Carpentersville, Y. P. S. C. E.	5 00
Michigan.—Brimley, Y. P. S. C. E.	7 50
Wisconsin.—Beloit, Girls' Guild of 1st Cong. ch., toward support Rev. M. W. Ennis, 37; Ripon, Y. P. S. C. E., 10,	47 00
Minnesota.—Sandstone, 1st Y. P. S. C. E.	5 00
Nebraska.—Santee, Boys' Junior Y. P. S. C. E., Santee Normal Training School, for Armenia,	3 52
	68 02

Sunday Schools

Illinois.—Chicago, Grand-av. C. S. S., Immanuel Bible Class, for Mt. Silinda, 30; Mound City, C. S. S., 5; Naperville, German C. S. S., 10.65; Port Byron, C. S. S., for Turkey, 5,	50 65
Michigan.—Lake Odessa, C. S. S., .82; St. Clair, C. S. S., 2,	2 82
Minnesota.—Excelsior, C. S. S.	1 70
Iowa.—Aurelia, C. S. S., 4.75; Bradford, C. S. S., 2; Dubuque, 1st C. S. S., 3.78; Sabula, C. S. S., 4; Sibley, C. S. S., 14.30,	28 83
South Dakota.—Centerville, C. S. S., 5.25; Dewey, C. S. S., 10,	15 25
Nebraska.—Arcadia, C. S. S., 4.33; Carroll, C. S. S., 3.76,	8 09
Colorado.—Denver, City Park C. S. S., for Armenia,	35 00
	142 34

PACIFIC DISTRICT

New Mexico

Hurley, Union Evan. Cong. ch. 12 00

Washington

Bellingham, Cong. ch. 18 00
Kirkland, Cong. ch. 14 00
———, German Pacific Cong. Brotherhood Conference, 35 00

67 00

Oregon

Corvallis, 1st Cong. ch. 8 40
Forest Grove, Cong. ch. 13 03
Klamath Falls, Maud M. Carleton, in memory of Israel and Phoebe Carleton, of which 2.50 for China and 2.50 for Armenia, 5 00
Oregon City, Cong. ch. 45 91
Portland, 1st Cong. ch., toward support Rev. E. D. Kellogg, 250; Highland Cong. ch., 45.67, 295 67

368 01

California

Barstow, Cong. ch. 11 16
Brae, Cong. ch. 3 72
Calexico, Cong. ch. 5 71
Ceres, 1st Cong. ch. 22 61
Chula Vista, Cong. ch. 10 00
Claremont, Cong. ch. 99 83
Compton, Cong. ch. 7 75
Grass Valley, Cong. ch. 3 83
Hawthorne, Cong. ch. 7 13
Lemon Grove, Cong. ch. 7 83
Lockeford, Cong. ch. 2 96
Long Beach, Cong. ch. 46 50
Los Angeles, 1st Cong. ch., 419.96; ch. of the Messiah, 63.10; Providence Cong. ch., 25; Berean Cong. ch., 21.08; Bethany Cong. ch., 6.93; Colegrove Cong. ch., 4.96; East Cong. ch., 3.04, 544 07
National City, Cong. ch. 12 00
Norwalk, Cong. ch. 7 75
Oakland, Olivet Cong. ch., 5.56; Ward Memorial Cong. ch., 2.30, 7 86
Palms, Cong. ch. 1 55
Paradise, Cong. ch. 1 92
Pasadena, West Side Cong. ch. 20 00
Petaluma, Cong. ch. 23 04
Porterville, Cong. ch. 15 84
Redlands, Cong. ch. 38 75
San Diego, 1st Cong. ch., 125.05; La Jolla Cong. ch., 20.90; Logan Heights Cong. ch., 19.22, 165 17
Santa Barbara, Cong. ch. 62 00
Santa Margarita, B. H. Pelton, 25 00
Saticoy, Cong. ch. 7 09
Sebastopol, Cong. ch. 9 20
Seeley, Cong. ch. 18 25
Suisun, Cong. ch. 20 66
Upland, Friend, toward support Rev. W. O. Pye, 300 00
Whittier, Cong. ch., toward support Rev. C. A. Reed, 150 00

1,659 18

Hawaii

Honolulu, Central Union ch., toward support Rev. F. M. Price, 90 00

Young People's Societies

Washington.— ———, Y. P. S. C. E. and S. S. Convention of Pacific German Conference, for Inghok, 30 00
California.—Escondido, Y. P. S. C. E. 5 62

35 62

Sunday Schools

Idaho.—Challis, C. S. S., King's Daughters Class, for Harpoot, 10 00
California.—Lockeford, C. S. S., 1.73; Pittsburg, C. S. S. 1.03; Rio Vista, C. S. S., .72; San Francisco, Italian and Spanish C. S. S., .57; Tipton, C. S. S., 1.03, 5 08

15 08

MISCELLANEOUS

From the *Canada Congregational Foreign Missionary Society*
H. W. Barker, Toronto, Ontario, Treasurer, 2,400 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Mrs. Frank G. Cook, Boston, Treasurer
For sundry missions in part, 12,341 77
For allowances, grants, outfits, and refits of missionaries, 5,607 43
For Bible-woman's work, care Miss Mary M. Root, 50 00— 17,999 20

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer, 27,500 00

From *Woman's Board of Missions for the Pacific*
Mrs. W. W. Ferrier, Berkeley, California, Treasurer, 1,100 00
For teacher's salary, Japan, 400 00— 1,500 00

46,999 20

Additional Donations for Special Objects

Maine.—Belfast, Mrs. Ellen C. Gay, for work, care Dr. J. B. McCord, 5; Portland, State-st. Cong. ch., for work, care Rev. R. A. Hume, 168.83, 173 83
New Hampshire.—Brookline, Miss H. J. Gilson, for use of Mrs. George B. Cowles, 3.50; Marlboro, Y. P. S. C. E., for pupil, care Rev. R. A. Hume, 10; ———, Friend, of which 1,200 for work, care Rev. L. H. Gates, and 850 for work, care Rev. E. E. White, 2,050, 2,063 50
Vermont.—Barre, C. S. S., Philathea Class, for work, care Rev. J. X. Miller, 30; Castleton, Rev. Robert G. McLeod, for evangelist, care Rev. Watts O. Pye, 10; Proctor, B. F. Taylor, for medical work, care Dr. J. B. McCord, 25, 65 00
Massachusetts.—Abington, F. D. Hunt, for medical work, care Dr. J. B. McCord, 5; Andover, Friends, through Mrs. L. S. Crawford, for work in her care, 145.50; Boston, Phillips C. S. S. (South Boston), Friendly Class, for work, care Rev. C. L. Storrs, 75; do., Herbert J. Keith, of which 100 for work, care Rev. A. E. LeRoy, 100 for work, care Dr. J. B. McCord, and 100 for work, care Rev. J. X. Miller, 300; do., Mrs. C. S. Scott, for hospital, care Dr. H. N. Kinnear, 5; Holyoke, Mrs. Louise Dodd Towne, for student, care Rev. Harold Cooper, 80; Northampton, 1st Cong. ch., Mrs. Emma L. H. Parsons, for nurse in hospital, care Dr. F. F. Tucker, 75; Springfield, Mr. and Mrs. Robert A. Clark, for hospital bed, care Dr. F. F. Tucker, 10; Waverley, James P. Kelley, for hospital, care Dr. H. N. Kinnear, 5; West Newbury, Mrs. G. S. Goodrich, for student, care

Rev. L. J. Christian, 20; Worcester, Mrs. Homer Gage, for professor's residence, Ahmednagar, 1,000; ———, Friend M., of which 200 for Battalagundu, 100 for work, care J. H. Lawson, 100 for work, care Rev. S. R. Harlow, 100 for work, care Rev. J. X. Miller, and 50 for work, care Mrs. E. E. White, 550, 2,270 50

Connecticut.—Hartford, Center C. S. S., for use of Rev. E. H. Smith, 39.36; do., Immanuel C. S. S., for use of Rev. and Mrs. L. Henry Gates, 25; do., through Eddy Asirvathan, for boarding-school work, care Mrs. C. S. Vaughan, 60; New Haven, United Cong. ch., for professor's residence, Ahmednagar, 1,000; do., United C. S. S., for work, care Rev. J. S. Augur, 10; do., Simeon E. Baldwin, for hospital, care Dr. H. N. Kinnear, 100; do., Mrs. Jane I. Hoadley, for professor's residence, Ahmednagar, 100; do., Mrs. Sarah J. Tibbals, for work, care Rev. E. E. White, 20; Norwich, Friend, of which 10 for St. Paul's Institute and 5 for work, care Rev. E. H. Smith, 15; Talcottville, Friend, for work, care Rev. R. A. Hume, 750; Torrington, French Cong. ch., for work, care Rev. H. A. Neipp, 45.49; Washington, Mrs. H. S. Nettleton, for use of Dr. H. N. Kinnear, 2.50; Whitneyville, Mrs. Fanny H. Gates, for work, care Rev. L. H. Gates, 350; Wilson, S. S. of ch. of Christ, for work in Foochow, 18, 2,535 35

New York.—Antwerp, Mrs. P. M. Rider, for student, care Rev. E. H. Smith, 10; Brooklyn, Central C. S. S., for work, care Rev. H. W. Robinson, 5; New York, North Y. P. S. C. E., for use of Rev. J. J. Banninga, 100; do., West 54th-st., Ladies' Helping Hand Association, for use of Miss S. R. Howland, 15, 130 00

New Jersey.—East Orange, Trinity Cong. ch., member, for pupils, care Mrs. W. P. Elwood, 300; Upper Montclair, Christian Union Cong. ch., Wallace R. Bostwick, for memorial beds for George Wallace Bostwick and Annie L. Titus in hospital, care Dr. L. W. Case, 40, 340 00

Pennsylvania.—Philadelphia, 1st Schwenkfelder S. S., for pupils, care Miss Flora K. Heebner, 20; Towamencin, Schwenkfelder S. S., for use of Miss F. K. Heebner, 31; Worcester, Schwenkfelder S. S., for use of Miss F. K. Heebner, 45.41, 96 41

Maryland.—Baltimore, N. G. Grasty, for work, care Rev. Carl Heine, 15 00

Florida.—Eustis, E. L. Ferran, for pupil, care Rev. E. H. Smith, 15 00

Indiana.—Howe, Miss J. P. Williams, for native helper, Marathi, 340 00

Illinois.—Buda, F. G. Lindner, for work, care Dr. J. B. McCord, 10; Champaign, Y. P. S. C. E., for boys' school, care Rev. E. H. Smith, 22.50; Granville, John G. Pletsch, for work, care Dr. J. B. McCord, 25; La Grange, Mary M. Vial, for work, care Dr. J. B. McCord, 50; do., P. C. Vial, for work, care do., 5; Roberts, C. S. S., for pupil, care Rev. Paul E. Nilson, 23; Toulon, Charles P. Dewey, for work, care Dr. J. B. McCord, 25; do., Elmer H. Buffum, for work, care do., 6; do., H. W. Walker, for work, care do., 5, 171 50

Wisconsin.—Florence, H. Rasmussen, for hospital, care Dr. H. N. Kinnear, 5; Milwaukee, N. W. Hollenbeck, for work, care Dr. H. S. Hollenbeck, 50; Two Rivers, Estate of Elizabeth Hudson Holway, by Rev. T. T. Holway, for Guild Hall, care Miss E. C. Clarke and Herbert B. King, 1,000, 1,055 00

Minnesota.—Groveland, Josephine Risser, for use of Miss Grace E. McConnaughey, 25; Laporte, Mrs. Ruth A. Hart, for work, care Rev. D. A. Hastings, 20; Minneapolis, Plymouth Cong. ch., for work, care Rev. Henry Fairbank, 1,000; do., M. Frances Cross, for pupil, care Rev. J. X. Miller, 25, 1,070 00

Iowa.—Independence, Grace E. Potwin, toward Victrola, care Miss F. K. Bement, 43.50; Lake View, John G. Jansen, for work, care Dr. J. B. McCord, 10, 53 50

Missouri.—Kansas City, Westminster Cong. ch., for work, care Miss E. B. Fowler, 222.33; La Belle, Mrs. S. F. Johnson, for orphans, care Miss E. M. Blakely, 10, 232 33

Nebraska.—Scottsbluff, C. S. S., through Rev. E. W. Ellis, for work, care Miss Edith C. Tallmon, 11.50; Venango, Union S. S., for work, care Rev. E. W. Ellis, 29.37; do., A. V. Jacobson, 105, and A. J. Beckman, 2, for work, care do., 107, 147 87

Wyoming.—Van Tassel, Bruce Parsons, through Rev. E. W. Ellis, for work, care Miss Edith C. Tallmon, 50

Colorado.—Julesburg, Eber C. Newman, 10, A. H. Stobel, 10, and Luther Holmes, 10, all for work, care Rev. E. W. Ellis, 30; Manitou, 1st Cong. ch., for work, care Rev. B. V. Mathews, 30, 60 00

Washington.—Seattle, Plymouth C. S. S., Class No. 37, for work, care Rev. V. P. Eastman, 25 00

Oregon.—Eugene, Y. M. C. A., University of Oregon, for work, care Rev. J. K. Lyman, 41; Salem, 1st Cong. ch., for work, care Dr. William Cammack, 5.50, 46 50

California.—Claremont, Cong. ch., for work, care Rev. F. M. Price, 5; Glendale, 1st Cong. ch., of which 20 from Mrs. Clara Bullinger and 20 from Mrs. Mary Boettler, for pupils, care Mrs. A. A. Martin, 45 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions of the Interior*

Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer

For Bible-woman, care Miss Grace A. Funk, 100 00

For Harriet Scott Memorial Room in school, care Miss M. L. Matthews, 65 00—165 00

From *Woman's Board of Missions for the Pacific*

Mrs. W. W. Ferrier, Berkeley, California, Treasurer

For use of Dr. Rose F. Beals, 10 00

Income St. Paul's Institute

For St. Paul's Institute, 60 00

11,186 79

Donations received in June, 89,982 85
Legacies received in June, 2,464 04

92,446 89

Total from September 1, 1919, to June 30, 1920. Donations, $947,406.73; Legacies, $106,813.70 = $1,054,220.43.

Advance Work in the Philippines

Oregon.—Portland, J. H. Abbott, 25 00

Emergency Fund

Massachusetts.—Boston, 1st Cong. ch. (Charlestown), Lydia E. Hapenny, 10 00

Angola Fund

New York.—New York, American Missionary Association, 3,200 00
Georgia.—Marietta, Cong. ch. 14 85
Alabama.—Ironton, Cong. ch. 3 30
Tennessee.—Nashville, Y. W. C. A., Union ch., Fisk University, 8 10

3,226 25

Who Should Help?

THE BOARD is liable, September 7, to close its books with the largest deficit in its history, a deficit which will nearly balance our expected gains from the Emergency Fund of the Congregational World Movement. Every dollar received before September 7 will reduce that mortgage on our future; serve to meet existing urgent needs and help build up the work in all our fields.

We appeal to the following classes of friends:—

1. All who have not contributed to the Congregational World Movement. There are many such, especially in Massachusetts, Connecticut, and Illinois.

2. All who, having done their full duty in the Congregational World Movement campaign, expect each year to remember the American Board in some special way, as the books close.

3. All "Second Mile People"—and thank God there are many such among the churches — those who do not think of duty when it comes to supporting missions but of privilege, and who covet the opportunity to do more even than they are asked, for the love they bear toward Jesus Christ.

4. All the church Treasurers who have funds in their hands to the credit of the American Board, which they can have counted upon this year if they get a remittance to us by September 7. We need every dollar of that kind.

5. All who will pray for God's blessing upon this effort to end the year gloriously.

Send remittances to FREDERICK A. GASKINS, Treasurer, 14 Beacon Street, Boston, Mass.

INTERNATIONAL MISSIONARY CONFERENCE, CRANS, JUNE 22-28, 1920

Dr. Mott will be recognized near the middle of the row seated. At his right are Bishop Roots, Chairman of the Conference, Mr. Oldham, Secretary, Bishop Westcott, Metropolitan of India, Miss Gollock, of the *International Review of Missions*, M. Couve, of the Paris Missionary Society, Dr. Karl Fries, of Sweden, and Bishop Hennig, of Herrnhut. At Dr. Mott's left are Prof. Richter, of Berlin, Mr. Joubert, of Cape Town, Prof. Haussleiter, of Halle, Miss Gibson, Secretary to Mr. Oldham, and Mrs. Oldham